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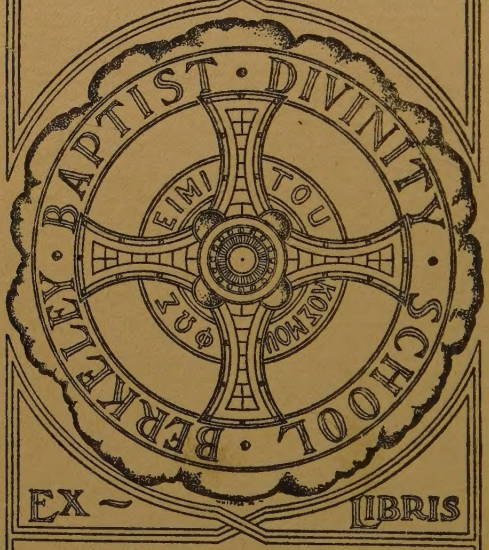

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THE

Master's Interest

IN

DOMESTIC MISSIONS.

A SERMON

PREACHED BY THE APPOINTMENT

OF THE

General Assembly of the Presbyterian Church,

AT

THEIR ANNUAL MEETING IN LEXINGTON, KENTUCKY, MAY, 1857.

BY THE

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MASTER'S INTEREST

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MATTHEW x. 6, 7.

But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.

THE subject of Domestic Missions, which is now to occupy our attention, held no secondary place in the esteem of our divine Lord. He took the liveliest interest in the evangelization of his native country. It constantly occupied his thoughts, it enlisted his warmest affections, and, so far as his public ministry was concerned, it constituted the great work of his life. This we think is to be regarded as one of the most remarkable facts of the gospel history, and we have thought that some notice of it, together with the consideration of the probable causes which led the Saviour to pursue this course, would be a suitable theme for our present discourse. To these two particulars, therefore, which we will discuss with as little formality as possible, we invite your attention.

I. Our Lord Jesus Christ manifested the most earnest desire for the evangelization of his native country. This desire was evinced,

1st. By his personal labours. In the strict sense of the term Christ was a Domestic Missionary. With but few exceptions,

the Jews alone were permitted to listen to his instructions, or to behold his wondrous works. Although he travelled much, scarcely once did he go beyond the boundaries of Palestine; although he preached much, it was only to those who, like himself, were the descendants of the friend of God. He came to his own, he loved his own whilst he almost repelled others. He remained among his own, and laboured for their spiritual welfare with a zeal which knew no respite, and a love which neither coldness nor cruelty could quench.

But not only did Christ confine himself to the home-field, his efforts to convey the gospel to every part of that field were characterized by the highest wisdom, and the most earnest endeavour. He surveyed every part of it; through storm and sunshine, from the wilderness of Judea to the borders of Tyre, and from the Great Sea to beyond Jordan, he traversed it; he mingled with the people, learned their condition, sympathized with them, healed them, fed them, plead with them, used every means to secure their confidence, and win their love; he taught them by wondrous works, and not less wondrous words, the day long, and prayed for them while biting storms swept by, the night long. And while he never extended these efforts to others, he never intermitted them among his own kindred according to the flesh. He wore himself out with these labours. More touchingly than David's harp had uttered it, did his life say, "The zeal of thy house hath eaten me up;" more forcibly than the pen of Paul afterwards expressed the sentiment, did his whole ministry proclaim, "My heart's desire and prayer to God for Israel is, that they might be saved."

2d. This interest is evinced by the extraordinary qualifications he imparted to his disciples when he engaged them as

assistants in the work of evangelizing the Jews. Not satisfied to labour himself, Jesus selected sundry suitable co-workers; and these as well as himself he confined, during his life, to the home-field. "Go," said he, "to the lost sheep of the house of Israel," having first uttered that startling "go not into the way of the Gentiles;" and again, "into any city of the Samaritans enter ye not." And afterwards, when he sent forth a second time especial messengers, although he enlarged the number of missionaries six-fold, he enlarged the field scarcely at all. To be sure there is absent that painful "go not,"—and this we think is to be regarded as significant, and believe it was designed to adumbrate that last and most merciful commission, "Go ye into all the world"—but still they were to confine themselves to the "city and place whither he himself would come," and he was "sent but to the lost sheep of the house of Israel."

The qualifications he imparted to these co-labourers were most extraordinary. He furnished them as he had never furnished any others. "He gave them power." "Heal the sick, cleanse the lepers, cast out devils, raise the dead," said he. Although, in this connection he is not mentioned, we presume this power was nothing less than the Divine Spirit. By him working within them the visible and the invisible world, life and death and demons were made subject to the disciples.

He imparted to them an overmastering faith. He forbade everything like a human equipment, requiring them to trust in a divine. He implanted within them a principle which was better than the amplest provision which could have been made for the supply of their temporal necessities. By faith they were assured their Master was Divine, and fully equal to the

task of taking care both of them and of his great cause, and that their message was all their countrymen needed to deliver them from irreligion, from error, from the yoke of political bondage; in a word, from misery and evil in its every form.

He imparted to them preëminent wisdom. "Be ye wise as serpents." By this word Jesus breathed into his disciples a wisdom before which that of heathen sage and poet, yea, of inspired patriarch and prophet, even, grows dim. It led them to discard all useless speculations, to leave questions of phylacteries and fringes to the priests, and questions of state policy to Pilate and Herod, whilst they occupied themselves wholly with pressing upon their countrymen the necessity of repentance towards God and faith in our Lord Jesus Christ. And this was a far better instrument of evangelization than riches or power, yea, than all the authority of the Sanhedrim, or all the authority of the Empire.

Again, he imparted to them an unfaltering courage. Christ came not to send peace on earth, but a sword. His gospel arrays itself against the errors, passions, desires, and doings of men. The gospel is aggressive. It demands a foothold in every country, not only, but absolute control of every nation and every heart. This will not be yielded without a struggle. It was not to Christ himself. All human and Satanic power were arrayed against him. He was ever enveloped in the smoke and bathed in the blood of the battle. And the disciple is not better than his Lord. "If they have called the master of the house Beelzebub," they will treat his servants with no more favour. "Ye shall be as sheep in the midst of wolves," said the faithful witness. "But fear not." Plunge into the midst

of your foes, bearing aloft the cross. Speak to them with wise and courteous words the blessed message of salvation. Give no countenance to folly, error, or crime. Preach repentance, preach faith, lay the foundation of the kingdom of heaven, gather in the lost sheep of the house of Israel, though it should divide families, divide nations, and array against you all the power of men and devils. Now to meet the exigencies of such a mission, an unusual courage was required, and this Christ imparted to his disciples. Neither threats nor cruelties intimidated them. If they were persecuted in one city, it only hastened them to another; if they were dragged before magistrates, they defended themselves with a self-possession and wisdom which confounded their accusers: if they were bidden not to speak in the name of Jesus, they went from the presence of their perplexed and defeated judges to proclaim, with renewed zeal and still greater boldness, the doctrines of the kingdom of heaven.

This was the outfit, if so I may speak, which Jesus gave his disciples—these the weapons he put into their hands with which to battle against all error, and wrong and suffering. It, as we before said, was such an equipment as had not been given to Grecian sage or Jewish prophet, and from it we learn how deep was his anxiety, and how earnest his endeavour to evangelize his native land.

3d. This desire was evinced by the methods the Master pursued, as well as by the agencies he employed.

The Lord Jesus Christ, unlike all who had gone before him in endeavours to reform a people, instead of devoting himself alone to those who possessed wealth, intelligence and power, aimed at reaching the whole population. The souls of the igno-

rant and poor are as precious as those in the higher walks of life. The peasant is no more to be overlooked than the prince; the slave than his master; Lazarus in his rags than Dives in his purple and fine linen. Besides, the poor are the majority, and always have been. To neglect them, therefore, is to neglect almost all, and to leave the work so imperfect that it does not deserve the name of a reformation. And, if the masses are not elevated, they will, as if in revenge for the neglect and injustice, for ever prevent any material improvement of those above them. The reformer then must begin with them—enlighten them—purify them. If he does not, he will fail. This is proven by numerous experiments made by the most gifted men and under the most favourable auspices. Why did all the ancient moralists fail? Many of them were men of the loftiest intellect, the most honest purpose, the most earnest endeavour. But they never succeeded in elevating the people among whom they laboured. And this was not only an account of the inadequacy of the truth which they taught, but because they neglected the people and left them to grope on in darkness and wallow in sin. If these men had had the *gospel*, and yet pursued the methods they did, they never would have reformed the world. Their systems, imperfect, bad, even, as they were, were always better than they made the nations whom they essayed to purify and elevate.

But Jesus revealed another and better method. He turned his attention to the ignorant and the poor. He descended to the very lowest strata of society, and elevated that, and in so doing elevated all. His benevolence embraced the whole nation —he came to elevate and evangelize the whole, as is manifest from that pathetic lamentation he uttered at the close of his

ministry, as he stood gazing with tearful eye and aching heart upon the city, around which clustered such wonderful and sacred memories: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

And not less wise was Christ in the mode he adopted to reach his people, than in his purpose to reach them. "Go," said he to his disciples, "to the lost sheep, and as ye go, *preach*." This was a new method, and a divine one. Jesus knew what was in man, and how he was to be approached and dealt with. He knew it was not sufficient to stand and look down upon the poor, grovelling in ignorance, and reeking with crime, whirled along on the boiling tide of worldliness, or pushing down the broad way to ruin, and send after them an occasional sigh or prayer from the distant circles of a better society. He who would benefit the people, must approach them, mingle with them, sympathize with them; he must enter their dwellings, and press their hand, and look into their face, and pour words of tenderness and melting love into their ears. In a word, he must do just what Jesus did, and what he directed his disciples to do: "Go to the lost sheep, enter their abodes, salute them; say, Peace be on you; and preach, saying, The kingdom of heaven is at hand."

But some may exclaim: "Is this all? What is to be accomplished by preaching? Was not this a sure way for Christ to defeat his purpose, and bring his whole scheme into contempt? Surely something more impressive, captivating, powerful than preaching is necessary to reform a nation. It is plain, therefore, if Jesus had as earnestly desired the evangelization of the

Jews as is contended, he would have adopted some more effective method."

Nay, we contend that by this very act, as clearly almost as by any other, he has shown the strength of that desire. His, in whatever light you view it, was the very best method. Preaching may be foolishness in the view of men, but it is an instrumentality which bears the impress of infinite wisdom. It is—though this seems sometimes to be forgotten, even by those who use it and have the utmost faith in its divine origin—the mightiest engine ever employed to move the world. Indeed, the world never was moved in the right direction, and never will be, except by it. Other means are not to be despised. The religious tract, and newspaper, and volume, are useful; instruction at the fireside and in the Sabbath-school is useful; the word of God, with its lessons of doctrine, warning, and encouragement, is most useful; and none of these are to be dispensed with; on the contrary, plied with more earnestness than ever before; but nothing can supply the lack of preaching. I essay not to show *how* this is; I only know the fact, that the preaching of the gospel is the grand instrument of changing a nation's opinions. It is by the foolishness of preaching that God saves those that believe. It is by preaching that he enlightens, reforms, and changes the face of the world. This agency, under God, has effected the most surprising revolutions men have ever witnessed. By the preaching of a few obscure publicans and fishermen, in the earliest ages of the Christian Church, more was done for the world in a single generation than had been done for it by philosophy and poetry, by eloquence and legislation, in four thousand years. By the preaching of the doctrines of the cross, by a few brave and faithful men in the

sixteenth century, more was done in a few short years, to influence society, to arouse the human intellect, to purify the human heart, to shape the destinies of the human race, than had been done by all the wealth and power, learning and art, of the whole of Europe combined, in the ten centuries which preceded that period, or could have been done in any length of time afterwards.

This then was the instrumentality, so simple, yet so effective, which Jesus employed to evangelize his native country. And thus, by putting into operation a method which met all the necessities of the case—a method which could be executed by human agency, yet, when accompanied by his Spirit, possessed omnipotent power—he clearly demonstrated that his desire to Christianize the Jews was so strong, as to lead him to bring to bear upon it all the resources of his infinite wisdom, as he had, in relation to other things, brought to bear upon them, for the accomplishment of his gracious purposes, all the resources of his infinite love.

Having thus dwelt upon the *fact* that our divine Master devoted himself so exclusively, and with such an amazing expenditure of love and wisdom to Home Missions, we proceed now,

II. To inquire *why* he pursued this line of conduct. As has already been said, this is one of the most remarkable facts of the gospel history. The Master, therefore, must have had for the course he thus deliberately pursued, the most substantial reasons. To suppose that it resulted from an inadequate conception of his ultimate purpose—that the idea of a universal kingdom—a kingdom which was to embrace not only the Jews, but the Gentiles also, and spread from Judea to the

remotest boundaries of the globe—was an after-thought, is, at once, to impeach the truth of prophecy, and to deny the divinity of Christ. His plans were at no time immature. He did not propose to himself one thing at the first, and another and nobler thing afterwards. It did not occur to him, after he had begun to evangelize one nation, that it would be better to embrace all nations, and that a system which would benefit the Jews, would equally benefit the race. He saw the end from the beginning. He came to be the Saviour of the *world*—to establish a kingdom which would thrust every other from the earth, and exist without a rival. This was uniformly asserted by the prophets, who spake of his coming and kingdom. "The gentiles shall come to thy light;"—"I will give thee for a light to the gentiles, that thou mayest be my salvation to the ends of the earth;"—"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession;"—"The stone that smote the image became a great mountain, and filled the whole earth." And the same truth is uniformly taught by every important event in the personal history of the Saviour, except the single fact of his confining his ministry to the Jews. His mother, in anticipation of his birth, speaking the words of the Spirit, exclaimed, not all Jews, but "all generations"—all men—"shall call me blessed." And the jubilant anthem of the angels, who announced his advent, was not, glory to God in the highest, and in Jewry peace, good will toward Israel, but, "glory to God in the highest, and on *earth* peace, good will toward *men*." The universality of his mission is indicated by the very names he bears. He is called Immanuel, that is, God with us; not God with the Jew, but God with man, in man, for the salvation of

man. He is called Jesus, because he shall save his people, not his people among the Jews merely, but all who believe on his name in every time and place of the world.

Nor are we to suppose that he pursued this course because he was unable to do otherwise. He was under no necessity to confine himself to the narrow limits of Palestine, and to a people who, at the time, were among the less important dependencies of the Roman empire. When an exile in infancy in the land of the Pharaohs, he could have shed the light of his gospel upon all the dwellers in the valley of the Nile, and made its very temple vocal with the praises of the true God. He could have revealed that unknown God, to whom they had reared an altar, to the polished Athenians, and made the land of Homer and Plato acquainted, not only with a sweeter poetry and a truer philosophy, but with a rational and pure faith long before Paul had risen from the feet of Gamaliel. He could have turned Ephesus from her idolatry, Corinth from her licentiousness, Rome from her tyranny; he could have placed a Christian emperor upon the throne of the world, and won the whole race to his sway before his triumphant ascension from the summit of Olivet. But he did not. He confined himself to his own, and spent his whole earthly ministry in an effort to evangelize his kindred according to the flesh.

Among the probable reasons—for upon this subject we presume not to speak positively—which led our Lord thus to act, may be mentioned the following:

1. The Jews were better prepared to receive the gospel than any other people.

It must be acknowledged that when the Saviour made his appearance upon earth his countrymen were in a very deplora-

ble condition. Purity of faith and life had well nigh disappeared from among them. Error and crime in almost every form prevailed. They were divided into opposing sects, who were equally removed from righteousness and truth. By some Moses was degraded to a level with the traditions of the fathers; by others Moses and tradition were alike discarded; whilst a third class, renouncing all sobriety of opinion and practice, plunged headlong into absurdities of mysticism. To religious and moral depravity were added political agitation and strife. The majority were restive under the Roman yoke, whilst there were found not a few who fawned on the usurpers, and lent their aid to fasten their despotism more and more firmly on the necks of their impatient countrymen. These were serious obstacles in the way of setting up the kingdom of heaven. But, nevertheless, the Jews were better prepared to receive the gospel than any other people. Dark as was the night which had settled on them, a still deeper darkness brooded over all others: bad as they were, others were worse. They had a knowledge of the true God; they had his holy oracles; they had the forms of a divine religion. To them pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Through long ages, and by the most extraordinary providences, had God been preparing them for this final and most merciful dispensation. He had settled them in their land, he had separated them from all other peoples, he had cured them of their obstinate idolatry, he had blessed them with a lawgiver and prophets, and an imposing religious ceremonial, all pointing with a steady finger to the coming of the Messiah, and the glory that should follow. Thus had they

hope and expectation of a coming deliverer, though the great majority sadly misapprehended his character and mission. Here, then, in the best prepared soil, did the Lord Jesus deposite the seed of that tree which is, ultimately, to shelter all nations. He siezed the most favourable opportunity—he commenced to build his spiritual temple just where, for long years, and at an inconceivable cost, the divine architect had been gathering the materials.

Now in this, fathers and brethren, is indicated to us a very important rule of action. I think it may be safely said there is no nation in the world which offers so many encouragements for evangelical labour at the present time as our own. I know that among us, as among the Jews in the time of Christ, there are many obstacles to the spread of the gospel. Our extended territory; our heterogeneous population; the multitudes among us who are the dupes of a false religion, under the control of crafty and unscrupulous alien priests; the multitudes who are the enemies of all religion, under the lead of able but desperate adventurers, who are avowed enemies of many of our most cherished institutions, civil as well as religious; the prodigious influence of an infidel, licentious, mercenary and mendacious press; together with a wide spread formalism; a peculiarly dangerous, as it is a peculiarly seductive scepticism; a profound political agitation; a spirit of the wildest speculation; the most reckless extravagance and an overmastering love of money, which has become almost universal, are barriers which rear themselves up like the snow-capped Alps, to forbid the march of the gospel through the length and breadth of this land. But notwithstanding these serious difficulties, if the Church is faithful, there is good reason to hope that this nation will be thoroughly imbued with the gos-

pel sooner than any other. God has been preparing us for this glorious consummation by a series of providences beginning with the Reformation and continuing in an unbroken and ever brightening chain till this hour, and almost, if not altogether, as extraordinary as those which occurred in relation to the Jews. By preparing in Europe, in the severest school, a people to love the distinctive doctrines of the gospel, more than fortune or fame, country or life; by preparing a continent to receive them into its genial bosom, unincumbered with anything but the wealth and wildness of nature; by bringing them here with purposes, not of gain, but godliness; by leading them to resort to the Scriptures for the principles on which to erect even their civil institutions; by conducting them triumphantly through numerous bloody wars, which effectually sundered them from the effete governments of the old world; by enabling them to establish a free government, and what is far better, a free Church; by giving them boundless sources of wealth, but, at the same time making it necessary, by manly toil, to gather it from the soil and the mine, the forest and the sea; by giving them a free press, free schools, freedom of opinion, the amplest protection of the Church by the State, yet no injurious alliance between them; by the numerous and effective agencies he has put in operation among them to carry the gospel to every quarter of the land; and by many other surprising mercies he has opened up the way for the spread of the gospel among this people, so as he has never done in regard to any other. There lie before us the materials, gathered by the munificence and wisdom of the King and Head of the Church, for rearing the most splendid spiritual temple the world has ever seen. Let us then, as did our Master, improve this favourable opportunity. Let

us go to every State and Territory, to every city, village, and hamlet in our vast confederacy, and as we "go, preach," raying the light and shedding the peace of the gospel upon all the dwellings of our merchant princes in the crowded cities, all the cheery homes of our planters and farmers, all the cabins of our hardy frontiersmen, scattered over the prairies and forests, and all the humble homes of the swarthy sons of Africa, who dwell among you here in this sunny, fertile, and beautiful South country, till there has not been a county, nor city, nor cottage, to whose inhabitants has not been made the offer of eternal life, through the merits of our adorable Redeemer. And be assured, fathers and brethren, endued with the Holy Ghost, with the faith, with the singleness of purpose, with the wisdom, zeal, self-denial, courage, and perseverance which characterized, I will not say the Master, but those whom he sent in search of the lost sheep of the house of Israel, the day is not distant when, as one has eloquently said, "As the sun rises on a Sabbath morning and travels westward from Newfoundland to the Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain will be adorned. The morning psalm, and the evening anthem will commence with the multitudes on the Atlantic coast, be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands on the shores of the Pacific. Then the tabernacle of God will be with men. Then will it be seen and known to the universe what the religion of the Bible can do on this side the grave, for a penitent, restored and rejoicing world."

2. We may, again, suppose that the Lord Jesus Christ

devoted himself with so much earnestness to the home-field because the Jews, when once evangelized, would possess peculiar facilities for spreading a knowledge of the truth among other nations.

As has been said already, Christ came, not to be the Saviour of the Jews, but of *men*. Though the great work of evangelization commenced among them, it was not to terminate with them, but to spread till it reached the utmost verge of the world. "Go," said Christ to his disciples, "to the lost sheep of the house of Israel." But this was only a first word. There followed it another and a nobler: "Go into all the world and preach the gospel to every creature." The purpose of our Lord was, and still is, to make his kingdom universal. To its widening sway everything untrue and hurtful, all false systems of faith, aye, and of philosophy too, all tyranny, all suffering, all sin must yield. It is his right to reign, and he will reign "from sea even to sea, and from the river even to the ends of the earth." That man takes a very inadequate view of Missions, who overlooks the Foreign field; he wholly misunderstands the Master, who supposes that his example requires him to confine his labours within the limits of his own country, however extended, populous and important. Home and Foreign Missions are not discordant, much less conflicting schemes, but only different parts of one great work. It has been well remarked, "They are indissolubly united, and each needs the other—the farther and nearer sides of the same great net; the fishers of men are needed alike, to bear the one into the bosom of the deep, and to guard the other along the edge of the shore. The true interests of each are necessarily advanced by the growth of the other."

Then, if Christ did not mean to confine the blessings of the gospel to the Jews, we may suppose he commenced the work of establishing his kingdom among them, because thence a knowledge of his truth would more readily and rapidly spread to other peoples. As the Jews were best prepared to receive, so they were best prepared to disseminate the gospel. Palestine was situated in the very heart of the ancient world, and the facilities of access to every place from it, were unrivalled. To the north were Syria, Armenia, and Asia Minor; to the east were Mesopotamia, Media, Parthia, Persia, India and China; to the south, Arabia with its wandering Bedouins, and Egypt with its populous cities; to the west, Greece and the numerous islands of the Great Sea, the cities of North Africa, which once disputed the dominion of the world with Rome; Italy, the seat of universal empire, together with Spain and Gaul, with their savage and hardy tribes. The Jews had intercourse with all these nations. Their country, like a great reservoir, poured streams of Hebrew life through all lands. They had colonies in the most important cities of the world. Alexander established Jews in the famous city which bears his name; the Ptolemies brought more to the same great commercial emporium; the Seleucidæ raised them to the same political privileges with other citizens in Antioch, the capital of the Greek kings of Syria; and "Julius Cæsar offered them privileges in the Western capital which they had obtained from Alexander in the Eastern." They wandered eastward as far as the borders of China, southward as far as Ethiopia, and westward to the banks of the Rhone. They carried with them the knowledge of the true God, and the forms of the true religion. They reared the synagogue, observed the Sabbath, read the

Scriptures, and introduced into all languages, or rather the one universal language, the nomenclature of a divine faith.

But though thus dispersed, the Jews kept up a continual intercourse with the land of their fathers. They loved it with a peculiar affection; they regarded it as their home; they often resorted to it for worship; and they were influenced by every important movement within its borders. The Jew was willing to trade in Alexandria, or Antioch, or Rome; willing for the purposes of gain to travel to the borders of China, or beyond the pillars of Hercules, but Judea was still his home, and Jerusalem his metropolis. If, therefore, Christianity took root there, it was sure to influence him wherever found. It was reasonable to suppose then, that to give the gospel a footing in Palestine would be to give it a footing in the great centres of population, influence, wealth and power throughout the world. And this actually proved to be the case. Owing to the efforts made to evangelize the Jews during the personal ministry of our Lord, his gospel, in less than a century from his ascension, was diffused throughout the greater part of the Roman empire. The devotees of idolatry were made to tremble; the complaint was uttered by the most accurate observers among them, "the temples are almost desolate, the sacred solemnities are intermitted, and the victims for sacrifice find only here and there a purchaser."

And now, my brethren, I think we have precisely the same motive to lead us to endeavour to evangelize our country. If you would see the little stone, cut, without hands, out of the mountain, filling the whole earth—if you would see every nation and tribe brought under the sway of the Prince of peace—if you would see China, and India, and Africa renoun-

cing their idolatry; the crescent paling before the Sun of Righteousness; European infidelity, in its every form, prostrate beneath the blow of omnipotent truth; and Antichrist, whether Roman or Greek, consumed by the spirit of Christ's mouth, and the brightness of his coming—give the gospel, as it has never yet been given, to this land. Let the cities, the towns, the country be filled with it: pour its light into all your halls of legislation, your courts of justice, your marts of trade, your clanging factories, over all your plantations, and into every vessel which bears your merchandize, and brings your wealth from every quarter of the globe. If this land were thoroughly evangelized; with its wealth, its enterprise, its energy, its language and literature; with its colonies in every part of the world; and from every part of the world; with its eastern seaports looking out upon Europe, reeking with wrongs against humanity, and greater wrongs against God; and its western seaports looking out upon Asia, with its teeming population, groaning under intolerable burdens of error, oppression, and abominable idolatries, in a very little while, methinks the glad news would be borne to heaven, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

3. Another reason, as we apprehend, why the Lord Jesus devoted himself as he did to Domestic Missions, was to afford his Church in all subsequent ages the benefit of an infallible and authoritative example.

The idea of national evangelization, though not foreign to the Hebrew mind, was only developed in its fulness by Jesus Christ. It is a principle to be applied to every nation. And to show the feasibility, the importance, and the necessity of it,

methinks, was one of the chief ends of the personal ministry of our Lord. So essential does he seem to have regarded it, that he not only now and then enunciated this great truth, or uttered a command respecting this great duty, not only by frequent formal discussions did he enforce it, but by a life of unexampled effort. By every journey, by every sermon, by every miracle, by his readiness to help the Jew, and his reluctance to help others, in a word, by every act of his life, through years of unparalleled toil, he says to his Church in every age and place of the world, "Your great work lies at your own door—it is within the precincts of your own land, among those to whom your are bound by ties of blood and citizenship."

But may not some ardent friend of Foreign Missions, judging that we press the example of the Master too far, exclaim, "Are we to labour only for our own land?" Nay, but chiefly. So fill your own land that it may overflow, and roll forth floods of evangelical blessings upon the whole world. So imbue the mind of your own nation with Christian truth, that its intercourse with other nations may be as salutary as it will then be sure to be powerful.

And not only has the Master, by his example, taught us the preëminent importance of national evangelization, but *how* this most important work is to be effected. Still keeping in view his personal ministry, behold what an *entire consecration on his part to this work!* The salvation of Israel was ever before him. To all outward appearance, this filled his mind, and engaged his hand. He seems to have had no time, no taste, no thought for anything else. There was such an intensity about his conviction; such a dedication of his whole being to his office; he pursued his work with such an ardent zeal,

such an overmastering love for his country, such unwearying patience, such unfaltering perseverance, such a concentration of all his powers, divine as well as human, that to many his conduct wore the appearance of insanity. His enemies pronounced him mad, and his friends were alarmed, and attempted to restrain his zeal, saying, "He is beside himself."

Here is our model. In a similar manner must we commit ourselves to Home Missions. It must be, shall I say, not as it has been. It is matter of rejoicing that so much has been done by our Church in this behalf; that this work is coeval with her existence in this land; that her interest has steadily grown in it; that she is now prosecuting it with more zeal, energy, and munificence than ever before. But still we are far from doing what our country needs, what our means warrant, what the Master requires; very, very far from doing what the Master did. Our consecration to this work ought to resemble his consecration to it. Among others it was for this reason that he was so consecrated to it. To this, therefore, as he did, we should make everything bend. Whatever interferes with it, whether politics, or science, or literature, or art, or trade, should be shunned. Our mission, as a Church, is to evangelize our country, and to this should we be consecrated, as Jesus was consecrated to the evangelization of Judea. For this we should pray with utmost earnestness, and labour with such a dedication of our whole being as to idle spectators might look like fanaticism.

Are any apprehensive that such devotion to this cause will divert attention from other important enterprises? Be assured it will not. Even Foreign Missions, as, I think, has already been shown, will by such a course be forwarded, instead of

retarded. He is the best friend of foreign evangelization who labours most diligently to promote home evangelization. Or are any disposed to accuse me of extravagance in recommending such devotion to this cause? Do you say, "this is not required of the Church—Christ did not, in this particular, present himself as our exampler?" What then is the meaning of the exhortation, "Let this mind be in you which was also in Christ Jesus;" and of this command, "Take my yoke upon you and learn of me;" and of this solemn declaration, "He that taketh not up his cross and followeth after me, is not worthy of me;" and of this emphatic lesson, "I have given you an example, that ye should do as I have done. Verily, verily, I say unto you, the servant is not greater than his lord, neither is he that is sent, greater than he that sent him?" Or shall I be told, "there never has been such devotion to any work by man, and that it is unreasonable to expect it?" Ah! have you forgotten the apostles and reformers; have you forgotten Whitefield and Brainerd, Martyn and Schwartz; have you forgotten Williams, the "martyr missionary," who scoured the South Seas in a vessel built with his own hands, and won many nations from idolatry to the knowledge and service of the true God; have you forgotten Livingstone, the indefatigable explorer of interior Africa, who, impelled only by the love of Christ and the love of souls, did what travellers and learned societies, munificent princes and powerful empires had attempted in vain? Were not these men wholly consecrated to their work? Did they not look to Jesus? Did they not follow his example? And have not the results of their labour been such as to convince us that if any considerable part of the Church were imbued with their spirit, the morning of the millennium would soon dawn?

It is to be observed, further, that the Lord Jesus manifested the utmost liberality in promoting Home Missions. This needs but to be mentioned, and a thousand instances of his munificence and utter self-forgetfulness will occur to every mind. He consented to become poor; to be without a home; to live upon the coarsest fare or the bounty of others; to make long and toilsome journeys afoot; to endure scorn, and obloquy and violent opposition in his efforts to disseminate the gospel. He not only gave *much*, but everything; he not only denied himself occasionally, but continually.

And are we to follow this example? Must we give as Jesus gave? Must we deny ourselves as he denied himself? There can be no doubt that our Lord pursued this course, for this reason among others, to teach his followers, in all subsequent time, the essential lessons of beneficence and self-denial. We say not that every one should do precisely as Jesus did, but that every one should give, for example, not from impulse, not merely what is convenient, but liberally, constantly, and to the point of a very frequent, if not daily, self-denial. The cause we advocate is worthy of this. No sublimer work can be imagined than that in which Jesus Christ spent his whole personal ministry. And what, compared with filling this land with truth and purity; damming up the rushing tides of misery and crime; pouring light and peace into every mind; allaying all our agitations; removing all our misunderstandings; elevating all our people; building up an empire which shall be governed by the most equitable laws; and, above all, saving millions of souls from the second death—what, I say, to such ends as these, is the gathering of wealth to hoard it, to hug it, to worship it as a very god, or to spend it in luxurious living

for the gratification of vanity, pride, or appetite? Methinks, before our work will begin to be done, there must be, by our whole Church, a much nearer approximation to the Master's method in these particulars. I think it will be acknowledged that the ministry gives much to this cause, and practices no little self-denial in endeavours to spread the gospel. It is true they give not great sums of money, for of this, for the most part, they have but little; but they give what is far more precious—time, talents, and in many instances life-long and most earnest labour. But, as a class, might they not do more? Their commission, from the lips of Christ, is not, go farm, teach, speculate, compile books, write them, but "go, *preach;*" tell the story of the cross—tell it everywhere, not only in the pulpit, in polished phrase, but by the wayside, and the fireside, in simple homely phrase, so that the ignorant and the infant can understand it; and always in earnest, loving, courteous phrase, ever with a "peace be on you," ever with the serpent's wisdom, and the dove's harmlessness.

But if the ministry may, with propriety, be exhorted to do more for this cause, so, surely, may all our people. The Saviour is the exampler of those who enjoy the benefits of his gospel, as well as of those who proclaim that gospel. They must learn to give to this cause with a liberality and self-denial similar to his, or we wholly misunderstand both his conduct and his command. If I could reach the ear of all the members of our highly favoured Zion, I would beg them so to increase their contributions to this great enterprise, that the one hundred thousand dollars, or less, which was received by the Board during the past year, might be swelled to five hundred thousand during the present, so that instead of five hundred, we might

have twenty-five hundred Domestic Missionaries gathering the lost sheep, and preaching with undivided attention, the gospel of the Kingdom in every part of our extended territory.

4. Finally—We conceive Christ was impelled to these earnest efforts to evangelize his native country, from the fact that the gospel alone could save that country from utter and irremediable ruin.

Jesus loved his country. He exhibited throughout life the most intense patriotism. He seemed to exult in his Jewish origin; he claimed superiority for the Jewish people, asserting that salvation was of them; he adopted Jewish customs and obeyed Jewish laws; his friends, his constant companions, his first converts, the first heralds of his gospel were all Jews. He not only constantly laboured among them, but, as we have before said, he never left them. Like a faithful mother at the couch of her sick infant, he ceased not to watch and weep and pray for Israel while he lived. And finally he died in the bosom of his beloved Judea; found a resting place in one of her rocky sepulchres; and at last ascended, from the scene of his earthly toils to the right hand of his Father, from one of her sacred mountains. And our Lord not only loved his country but he had the most exact knowledge of its condition. His omniscient eye ranged over the whole land. He took the guage of the sins and dangers of his people. He saw that formalism, skepticism, fanaticism, political profligacy and absorbing worldliness which prevailed. He saw that, whilst there were but few who clung to the faith of their fathers and mourned in secret over the growing wickedness, the great majority were either hurried into rebellion or plunged into despair. And he knew that it was not the power of the Roman, nor even the tyranny, dissolute-

ness, and extravagance of Herod, but their rebellion against God, which was destroying their nationality. And he further knew that it was not wealth, nor armies, nor even a prince of David's line with David's warlike spirit, they needed, but truth and the fear of God. So he came to them with the gospel. He gathered them around him, in the temple, on the mountain, by the sea, in the wilderness; he taught them in every city; he accompanied them to the synagogue; he followed them to their quiet homes, and plied them with the most winning words, and endeavoured to convince them by the most extraordinary works that he was the Messiah, the Deliverer. It was only by receiving him and embracing his gospel that they could be delivered from error and wretchedness; from a foreign yoke, and political agitation, and elevated to the condition of a happy, prosperous and powerful people. If they rejected Christ their power would decline still more, corruption would increase and embarrassments multiply until the nation would be dismembered and the fearful predictions of their own prophets fulfilled, "ye shall be scattered and peeled, and become a hissing, a by-word and a reproach to all the nations of the earth." To avert these calamities and raise them to the highest pinnacle of piety, power and usefulness, was one reason which led Jesus to spend his life in endeavours to evangelize the people among whom he consented to be born.

And we, fathers and brethren, should be moved by the same consideration. A career of unparalleled glory or shame awaits this nation. Whoever will carefully consider our extended territory; our varied climate; our fertile soil and productive mines; the activity, energy and resolute will of our people; our growing wealth, improving arts, expanding com-

merce and varied literature, out of which grow a powerful influence, must conclude that this country will rise, and soon too, to a higher place than any other ever reached before, else by neglecting or misimproving such rare opportunities, sink to a deeper infamy.

Think of this nation, intoxicated with pride, enervated by luxury, stained with every crime, poisoned with infidelity; the press pouring forth floods of impurity, the pulpit proclaiming another gospel, the halls of legislation filled with unprincipled demagogues, who plot and wrangle for place only for purposes of plunder; licentiousness with brazen brow stalking through the streets, and unsanctified learning wielding its mighty power over all its institutions; whilst at the same time there is boundless wealth, the most advanced state of the utilitarian and fine arts, a commerce which agitates every sea, and an hundred millions of people! O, what an engine of mischief would it be—how desolating its illimitable and resistless influence! It would deluge the world with woe and put back indefinitely the universal reign of the Prince of Peace. But no, no, God would not allow such a pestiferous, all-blighting upas to cumber and curse the earth. He would blast it with his indignant breath. He would waste its wealth, destroy its commerce, confuse its counsels, split it up into an hundred contemptible, yet conflicting provinces, which in crippling and ruining one another would read out to the world in more impressive and awful tones than ever were heard before, the terrible lesson, "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

But, on the other hand, what a marvellous nation would this be should it be thoroughly imbued with the gospel! Only let

error and schism be done away: let all our pulpits proclaim a pure gospel; let our million-tongued press speak words of truth and soberness; let integrity reign in all our marts of trade; let our "officers be peace, and our exactors righteousness;" let all our knowledge be sanctified; let "holiness to the Lord be written, even upon the bells of our horses;" then, when our art and literature, our wealth and power are increased, as they will be in a half a century hence, and there is here an hundred millions of intelligent and sanctified people, who is to tell the glory which will overspread this land, the prosperity and peace her people will enjoy, and the power they will possess to bear the standard of the cross to the ends of the earth?

Thus consecrated to God, I see thee, O my country! going forth on the grandest mission upon which God ever sent any people—breaking the arm of tyranny; scattering the clouds of ignorance; giving a sanctified literature and useful arts, and the principles of a free government to every people; pouring the light of divine truth upon every land, and awakening all nations from the sleep of spiritual death; imparting the peace of Christ to every family, and putting a new song, even praise unto our God, into the mouth of every son and daughter of Adam.

Fathers and brethren, which of these representations shall be the truth of history; what shall be the destiny of your country? Shall she sink to a deeper and more accursed ruin than ever nation sunk before, or ascend to a loftier place, and shed forth a brighter glory? Shall she go forth as the mightiest and most pitiless of all destroyers, or as the strongest and tenderest of all deliverers?

Methinks I hear a voice sounding from the distant heavens, saying,—I leave it for my Church to say. I prepared the way

for you, and settled you in this broad and goodly land; I have made the field and the forest, the mine and the sea to pour their treasures into your lap; I have given you ready access to every city and every habitation; I have given you an able ministry and a Church unembarrassed with any alliance with the State; I have given you the Scriptures, the Sabbath, the sanctuary, the ordinances of my house, and more than all else, the influences of my Spirit: and now, if my messengers will "go to the lost sheep, and as they go, preach," as I have given them example; if every man of talents will, without reserve or regret, dedicate to my cause his intellect and influence; if every man of wealth will write upon his possessions, "Holiness to the Lord;" if all my chosen ones, for whom I left heaven and visited your sin-blighted world, leading a life of sorrow and suffering, a death of ignominy, will love me with some such affection as I have exhibited towards them, then will I make this nation, which I have loved somewhat as I did my ancient people Israel, a praise in the earth, a blessing to all people, the glory of the kingdoms; but if ye refuse, I will blow upon your pleasant land, and it shall wither, the whirlwind shall take it away as stubble, and the ruin which shall engulf it shall be such as no nation ever before experienced, because no nation ever before deserved it.

Jesus, Master, inspire us with thy Spirit, and let us go forth to this great work in thy strength. Amen.

THE END.

PROCEEDINGS

OF THE

UNION MISSIONARY CONVENTION.

Engraved by J. C. Buttre from a Daguerreotype by Lawrence

Alexander Duff

PROCEEDINGS

OF THE

Union Missionary Convention.

HELD IN NEW YORK, MAY 4TH & 5TH, 1854.

TOGETHER WITH THE

ADDRESS OF THE REV. DR. DUFF,

AT THE PUBLIC MEETING IN THE BROADWAY TABERNACLE.

Published by order of the Committee.

FOURTH THOUSAND.

NEW YORK:

TAYLOR & HOGG, 875 BROADWAY.

1854.

PREFACE.

The following pamphlet, published by order of the committee, will give its own history. The friends of missions, taking advantage of the presence of the Rev. Dr. Duff in this country, called the Convention of which this is the brief but pregnant memento. Its object was to unite in cordial love and sympathy the friends of missions; to excite them to higher effort for the conversion of the world; and to discuss, in the presence of the greatest and most experienced of living missionaries, topics in which all missionary boards are equally concerned. And if the circulation and perusal of this pamphlet will, in any degree, excite and extend among the churches the warm, catholic, elevated, and pious feeling which pervaded the Convention from its opening to its close, its object will be attained.

PROCEEDINGS

OF THE

UNION MISSIONARY CONVENTION.

In the month of February last, a meeting was held in Concert Hall, in the city of Philadelphia, when a very large number of the clergy of the various evangelical denominations, and others, met to hear the Rev. Dr. Duff, of Calcutta, on the subject of missions. This eloquent and devoted missionary of the cross brought before the meeting the necessity of sending into the missionary field a greater number of faithful servants of Christ, to preach the living word. After urging upon the audience the demands which God in His Providence is making on the Church of Christ, to devote their efforts more earnestly to evangelizing the world, the following resolution was offered, and unanimously adopted:

Resolved, That we earnestly recommend that a General Missionary Conference, representing all the friends of Christ engaged in the great work of the evangelization of the world, be held during Dr. Duff's visit to this country, in order to illustrate the practical merits of the Church, to excite an increased interest in her holy work, and to combine and judiciously direct her efforts for the salvation of the millions of our race who are perishing for lack of knowledge; and it is recommended that such a general Missionary Conference be held early in May, and that a committee be appointed to make the necessary arrangements.

In obedience to the foregoing resolution, the undersigned were appointed committees in the cities of New York and Philadelphia, to carry out the wishes of the meeting, and they have now the

pleasure of announcing to the brethren of all evangelical denominations, that a public meeting will be held in the city of New York early in May, of which due notice will be given, to learn the result of a Conference composed chiefly of missionaries, and the officers and managers of the various National Missionary Associations, which is to be held on the previous day. All the friends of Missions are respectfully and earnestly invited to attend this public meeting, for which tickets will be issued, and due notice given where they may be obtained.

The time has been selected to insure the presence of the Rev. Dr. Duff, who has long been dedicated to the missionary work, that we may gain by his wisdom and be re-animated by his zeal.

In order to prevent misconception as to the object of the contemplated meeting, it may be proper to state distinctly, that it is not intended to form a new missionary organization, but to confer together on the most efficient means to be adopted for the promotion of the great work, leaving each denomination to carry out its own plan of missionary effort as it deems best.

(Signed)

R. L. Stuart, Chairman,
Stewart Brown,
Jonathan Sturges,
Wm. E. Dodge,
Wm. Colgate,
Francis Hall,
John T. Agnew,
Geo D. Phelps,
John Paton, Secretary.

Committee of New York.

John A. Brown, Chairman,
Wm. Welsh,
Joseph P. Engles,
Thomas Wattson,
Colson Hieskell,
Daniel Murphy,
C. E. Spangler,
Alex. H. Julian,
Geo. H. Stuart,
Robert Patterson, Sec'y.

Committee of Philadelphia

The following is the Circular of the Committees calling the Convention:

New York, April 1st, 1854.

Dear Sir:—At a public meeting of Evangelical Christians interested in Foreign Missions, convened to receive the Rev. Dr. Duff, we were charged with the arrangement of a General Missionary Conference, to aid in combining and judiciously directing the efforts now making for the Salvation of the Heathen—thus illustrating the practical unity of the church, and exciting an increased interest in this holy work.

The meeting will be held at the lecture room of the Rev. Dr. Alexander's church, on Fifth Avenue, corner of Nineteenth Street, in the city of New York, at 10 o'clock on the morning of Thursday, the 4th of May.

Your presence and co-operation are earnestly solicited, and this invitation will procure your admission, on its presentation at the door.

The Committees disclaim all intention of establishing a new organization, or of interfering with those now in existence, for they believe that at present each branch of the Christian Church can most efficiently work in the missionary cause, by sustaining laborers of its own appointment.

As Conventions of men interested in the diffusion of science and education have been found profitable, we may calculate with certainty on the influence of a meeting, where wisdom may be distilled from the mingled experience of Christians interested in the diffusion of gospel light in heathen lands.

This time has been selected to insure the presence of an ardent man of God, long dedicated to the missionary work, that we may gain by his wisdom and be reanimated by his zeal.

The meeting may collect and concentrate the scattered fragments of experience in foreign missions, obtained at so great a cost of life and treasure—it may profitably discuss the best mode of collecting funds, without drying up the source by spasmodic appeals—it may with great benefit compare opinions as to the relative advantages of the several modes of evangelizing the heathen, and it may arrange for a free interchange of information among the existing missionary organizations.

A free conference may tend to lessen the estimate of all that now separates Christian men who solely desire to hold forth the bread of life, and make them feel as missionaries do when in heathen lands. There, in the presence of gross idolatry, the unity of all Protestant creeds is most apparent, and if men charged with the work at home manifest the same catholic spirit, it will strengthen the hands of our missionaries abroad.

The approach of the time for the larger outpouring of the Holy Spirit, will certainly be marked by a desire to seek for and magnify Christian unity.

Signed by the Joint Committees.

Agreeably to the above call of the joint committees, the Union Missionary Convention met in the lecture room of Rev. Dr. Alexander's church, New York, on Thursday, May 4th, 1854, and was organized by appointing the Honorable Luther Bradish, Chairman, and Mr. John Paton and Rev. Robert Patterson, Secretaries.

The Rev. G. T. Bedell read the Scriptures. The Rev. J. W. Alexander, D.D., led in prayer.

Robert L. Stuart, Esq., reported the action of the joint committees in calling the Convention, and in appointing a public service in the Tabernacle for Friday evening; which report was accepted and approved. Whereupon the following persons were enrolled as members of the Convention.

Rev. Alexander Duff, D.D., Free Church of Scotland, Calcutta.
Rev. William Dean, D.D., Baptist, China.
Rev. John Newton, O. S. Presbyterian, Northern India.
Rev. A. H. Seely, " "
Mr. C. A. Minor, Agricultural Mission, Palestine.
Rev. George Pierson, American Board, Micronesia.
Rev. Oliver Crane, " Armenia.
Rev. Edward M. Dodd, " Thessalonica.
Rev. Narcissus Cyr, Baptist, Grand Ligne.
Rev. J. G. Oncken, " Hamburg.
Rev. Wm. Ramsay, Presbyterian, Southern India.
Rev. Robert Baird, D.D., N. Y., Sec. American & Foreign Chr. Union.
Rev. Rufus Anderson, D.D., N. Y., Sec. Am. Board Comrs. For. Mis.
Rev. S. L. Pomeroy, D.D., Boston, " " "
Rev. G. W. Wood, N. Y., " " "

Rev. J. H. Pettingell, Albany, American Board Comrs. Foreign Mis.
Rev. David Molin, Philadelphia, " "
Hon. Walter Lowrie, N. Y., Sec. Presbyterian Board "
Rev. J. L. Wilson, " " "
Rev. S. H. Tyng, D.D., N. Y., Foreign Com. Episcopal Church.
Mr. Lewis Curtis, " "
Mr. Joseph Hyde, N. Y., American Bible Society.
Hon. Luther Bradish, N. Y., " "
Mr. Francis Hall, " " "
Rev. F. Y. Vail, Cincinnati, American Tract Society.
Rev. O. Eastman, N. Y., " "
Mr. Wm Calderwood, Volume Agent New Hampshire "
Rev. T. W. J. Wylie, Phila., Sec. B. Missions Refd. Pres. Church.
Rev. Robert Patterson, " Agent " "
Rev. Dr. Willis, Knox College, Toronto, Canada, Presbyterian.
Rev. Robert F. Burns, Kingston, " "
Rev. Wm. Gregg, Belleville, " "
Rev. J. M. Krebs, D.D., New York, "
Rev. S. Irenæus Prime, " "
Rev. John Lillie, " "
Rev. Wm. T. Johnson, " "
Rev. J. W. Alexander, D.D., " "
Rev. Henry Broos, " "
Rev. Isaac Lewis, D.D., " "
Rev. Wm. Adams, D.D., " "
Rev. Thos. H. Skinner, Jr., " "
Rev. E. F. Hatfield, D.D., " "
Rev. John Thomson, " "
Rev. W. W. Phillips, D.D., " "
Rev. Thos. H. Skinner, D.D., Union Theo. Sem., N. Y., "
Rev. Chas. Parker, " "
Rev. John T. Owen, D.D., " "
Rev. Thornton A. Mills, Indianapolis, Indiana, "
Rev. Robert Steele, D.D., Abingdon, Pa., "
Rev. J. D. Wells, Williamsburgh, New York, "
Rev. L. P. Thompson, D.D., Buffalo, " "
Rev. Joseph Fensmith, Newark, N. J., "
Rev. D. G. Sprague, South Orange, N. Y., "
Rev. N. Murray, D.D., Elizabethtown, N. J., "
Rev. John F. Coit, Buffalo, N. Y., "
Rev. Dr. Bethune, Brooklyn, N. Y., Reformed Dutch Church.
Rev. James Scott, D.D., Newark, N. J., "
Rev. Isaac Ferris, D.D., LL.D, Chancellor University, N.Y. "

Rev. A. N. Kittle, Elizabethtown, N. J., Reformed Dutch Church.
Rev. Abraham Polhemus, Hopewell, N. J., "
Rev. Benjamin C. Taylor, Bergen, N. J., "
Rev. Gustavus Abeel, " "
Rev. Wm. J. R. Taylor, Jersey City, N. J., "
Rev. P. D. VanCleef, " "
Rev. A. W. McClure, " "
Rev. Wm. W. Halloway, Brooklyn, N. Y., "
Rev. John Knox, D.D., New York, "
Rev. Thomas DeWitt, D.D., New York, "
Rev. J. W. Mathews, D.D., " "
Rev. Washington Rosevelt, " "
Rev. Dr. VanArsdale, " "
Rev. John N. McLeod, D.D., " Reformed Presbyterian.
Rev. Andrew R. Gaily, " "
Rev. John Forsyth, Prof. Theo. Sem. Asso. Ref. Ch., Newburg, N. Y.
Rev. A. H. Wright, New York, Associate Reformed Church.
Rev. G. T. Bedell, New York, Protestant Episcopal Church.
Rev. John A. Jerome, Theo. Seminary, N. Y., "
Rev. R. H. Bourne, " "
Rev. S. D. Dennison, " "
Rev. F. H. Marling, Montreal, Congregational Church
Rev. Dr. Atwater, Fairfield, Conn., "
Rev. D. C. Lansing, Brooklyn, N. Y., "
Rev. John Clap, Dorchester, Mass., "
Rev. J. S. Gallagher, Bloomfield, N. J.
Rev. George H. Williams, Warren Street Mission Church, N. Y.
Rev. John Fullarton, Whitestown, N. Y., Baptist.
Rev. H. Harvey, Homer, N. Y., "
Rev. A. D. Gillette, New York, "
Rev. E. Gabrisha, Lockport, "
Rev. J. W. Sarles, Brooklyn, "
Prof. J. J. Butler, Whitestown, "
Rev. D. M. Graham, New York, "
Rev. Dr. Bangs, New York, Methodist Episcopal
Rev. T. J. R. Meriem, Morrisiana, "
Rev. R. S. Forster, New York, "
Rev. J. W. C. Pennington, D.D., New York, Presbyterian.
Rev. Francis Hodgson, D.D., Philadelphia, Methodist Episcopal
Rev. Dr. Kenedy, Brooklyn, "
Rev. J. Floy, New York, "
Rev. R. M. Hatfield, Brooklyn, "

Rev. Z. A. Lewis, New York, Methodist Episcopal.
Rev. S. Martindale, " "
Rev. S. W. Bailey, " "
Rev. George H. Fisher, D.D., New York, Reformed Dutch.
Rev. A. A. Wood, " Presbyterian.
Rev. T. W. Chambers, " Reformed Dutch.
Rev. Spencer L. Finney, " Reformed Presbyterian.
Mr. Robert L. Stuart, New York, Presbyterian.
Stewart Brown, " Protestant Episcopal.
Jonathan Sturges, " Reformed Dutch.
William E. Dodge, " Presbyterian.
William Colgate, " Baptist.
Francis Hall, " Methodist.
John T. Agnew, " Reformed Presbyterian.
George D. Phelps, Congregational.
John Paton, " Presbyterian.
James Lenox, " Presbyterian.
Robert Carter, " "
Lothrop L. Sturges, " "
William Agnew, " Reformed Presbyterian.
William Cunningham, Schenectady, "
Walter C. Palmer, New York, Methodist.
H. J. Baker, " "
David Ferry, " "
J. B. Edwards, " "
C. M. Kingsley, " Congregational.
O. E. Wood, " "
Frederick Sturges, " Reformed Dutch.
A. Merwin, " "
Andrew Reid, " Presbyterian.
William Scott, " "
L. B. Ward, " "
Joseph T. Williams, " "
James Suydam, " Reformed Dutch.
Robert M. Olyphant, " Presbyterian.
George Douglas, " "
Alexander Stuart, " "
Joseph Stuart, " "
William Paton, " "
Alex'r McL. Agnew " Reformed Presbyterian.
William Boyd, " Presbyterian.
J. R. Skidmore, " "

Howard Crosby,	New York University.	
John A. Brown,	Philadelphia,	Presbyterian.
William Welsh,	"	Protestant Episcopal.
Joseph P. Engles,	"	Presbyterian.
Thomas Wattson,	"	Baptist.
Colson Hieskill,	"	Methodist.
Daniel Murphy,	"	Congregational.
C. E. Spangler,	"	German Reformed.
Alex. H. Julian,	"	Associate Reformed.
George H. Stuart,	"	Reformed Presbyterian.
John Wetherill, Jr.,	"	Methodist.
Wm. T. Wylie,	"	Reformed Presbyterian.
Thomas W. Price,	"	Methodist.
William Trustow,	"	"

On motion of Rev. Dr. Murray, a committee to prepare business for the action of the Convention was appointed, consisting of Rev. Dr. Murray, Chairman; Rev. G. W. Wood; Rev. J. L. Wilson; Rev. Dr. Tyng; Rev. Dr. Bangs; Rev. J. G. Oncken; Rev. Dr. DeWitt; George H. Stuart, Esq.; Rev. Robert Patterson.

The committee presented the following subjects for the consideration of the Convention:

I. To what extent are we authorized by the word of God to expect the conversion of the world to Christ?

II. What are the divinely appointed and most efficient means of extending the gospel of salvation to all men?

III. Is it best to concentrate laborers in the foreign field, or to scatter them?

IV. In view of the great extent of the Heathen world, and the degree to which it is opened, is it expedient for different Missionary Boards to plant stations on the same ground?

V. How may the number of qualified laborers for the evangelization of the world be multiplied, and best prepared?

VI. How may the co-operation of all our congregations be best secured to aid in the spread of the gospel?

VII. How can missionary intelligence be most extensively circulated among the churches?

VIII. Is it expedient to hold such a meeting as this annually?

The report of the committee was accepted. It was resolved that the Convention adjourn at 2 P. M., to meet at 7½ this evening, and to meet again to-morrow morning at 9, and adjourn at 2 P. M.

The topics presented by the Business Committee were taken up in their order, and the Convention proceeded to the consideration of subject No. 1.

To what extent are we authorized by the word of God to expect the conversion of the world to Christ?

After full discussion, the Rev. Dr. Duff presented the following resolution, which was unanimously adopted.

Resolved, That without entering into any definition as to the technical meaning of such a term as conversion, and without entering into any statement as to the time, or succession of antecedent events, this Convention rejoice in unanimously testifying their single, heartfelt, undoubting faith in the emphatic declaration of God's inspired word that "men shall be blessed in him" (i. e. in Jesus Christ) "all nations shall call him blessed," yea that "the whole earth shall be filled with his glory."

The second subject was then presented for consideration; viz.

What are the divinely appointed and most efficient means of extending the gospel of salvation to all men?

After free and protracted discussion, Rev. Dr. Duff offered the following resolution, which was unanimously adopted.

Resolved, As the general sense of this Convention, that the chief means of divine appointment for the evangelization of the world are —the faithful teaching and preaching of the pure gospel of salvation by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ—accompanied with prayer and savingly applied by the grace of the Holy Spirit; such means, in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written word of God—the preparation and circulation of evangelical tracts and books—as well as any other instrumentalities fitted to bring the word of God home to men's souls—together with any processes which experience may have sanctioned as the most efficient in raising up everywhere indigenous ministers and teachers of the living Gospel.

At 2 o'clock the Convention adjourned to meet at 7½ P. M., the Rev. Dr. Duff offering the concluding prayer.

7½ P. M.

The Convention met, and was called to order. The Rev. Dr. Tyng offered prayer.

The third subject was taken up for discussion,

Is it best to concentrate laborers in the foreign field or to scatter them?

After a very harmonious consultation, the opinion of the Convention was embodied by the Rev. Dr. Duff in the following resolution, which was unanimously adopted.

Resolved, That while this Convention fully accord in the propriety and desirableness of diffusing a knowledge of the gospel as far as circumstances admit, or the providence of God may indicate, by means of a duly qualified and unrestrained itineracy—they yet as fully accord in the propriety and desirableness of seizing on strong and commanding stations, more especially in countries where hereditary concentrated systems of error have long prevailed, and there concentrating a powerful agency fitted by harmonious co-operation to carry on the different departments of the missionary enterprise, in such a way as to constitute them emanative sources of evangelizing influence to the surrounding multitudes, as well as the most efficient means of perpetuating the gospel in purity to succeeding generations.

The fourth subject on the schedule was then taken up,

In view of the great extent of the Heathen world and the degree to which it is opened, is it expedient for different missionary boards to plant stations on the same ground?

when, after full discussion, the Rev. Dr. Duff presented the following resolution, which was unanimously adopted.

Resolved, That considering the vast extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of the existing Evangelical Churches or societies, it would be very desirable, that, with the exception of great centres,

such as the capitals of powerful kingdoms, an efficient pre-occupancy of any particular portion of the Heathen field by any Evangelic Church or society should be respected by others, and left in their undisturbed possession: At the same time, acknowledging with thankfulness to God, that heretofore there has been practically so little interference with each other's fields of labor.

On motion of Mr. George H. Stuart a Finance Committee, consisting of Mr. R. L. Stuart, Mr. Stewart Brown, Mr. George H. Stuart, Mr. Wm. Colgate, and Mr. Jonathan Sturges, was appointed, to make arrangements for defraying the necessary expenses of the Convention.

The Convention then adjourned to meet at 9 o'clock to-morrow morning, and was closed with prayer by the Rev. Dr. Bangs.

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9 o'clock A. M., 5th May, 1854.

The Convention met, and was opened with prayer by the Rev. Dr. Hodgson.

Mr. George H. Stuart, from the Business Committee, presented an order of exercises for the public meeting, to be held in the Tabernacle, at 7½ P. M., which was unanimously adopted.

The fifth subject on the list was then proposed for discussion, as follows:

How may the number of qualified laborers for the Evangelization of the world be multiplied, and best prepared?

After a very full, earnest, and most interesting discussion of the subject, in which the Foreign Missionaries, Professors of Colleges and Seminaries, Officers of the various Missionary Boards, and several venerable fathers of the churches, expressed their sentiments and feelings, the opinion of the Convention was expressed by Rev. Dr. Duff in the following resolution, which was unanimously adopted.

Resolved, That in the absence of sufficient data to give a full deliverance on the subject, this Convention cherishes a deep conviction, that in order to the multiplication of suitable agents for the Heathen missionary field, ministers of the gospel must strive more

vividly to realize in their own souls the paramount grandeur of the missionary enterprise, in its relation to the glory of God as manifested in the design and consummation of the whole redemptive economy, and as the divinely appointed and divinely commanded instrumentality for the regeneration of the lost and perishing in every land;—and then strive habitually through prayer to the Lord of the harvest, who alone can truly raise up and send forth laborers, as also through their public and private ministrations, to stamp similarly vivid impressions on the minds of church members, and especially christian parents, sabbath school and other christian teachers, who may have it in their power to train up the young, in simple dependence on God's blessing, to realize the magnitude and the glory of the work of the world's Evangelization, and lead them to consider personal dedication to the work as the highest of duties, and noblest of privileges:—Moreover, that for the due preparation of candidates for the foreign field, it were very desirable that regular provision were made in our theological seminaries generally, for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students; or what may be briefly designated, a course of Evangelistic Theology.

The time for adjournment drawing near, on motion the sixth and seventh subjects were postponed for the present, and the eighth was proposed for consideration:

Is it expedient to hold meetings such as this annually?

On motion of Rev. Dr. Murray it was unanimously resolved to call a convention similar to this in New York next year—that a committee consisting of gentlemen of this city representing the various Evangelical churches engaged in conducting Foreign Missions be appointed to make the necessary arrangements—and that this committee be appointed by the chair. Whereupon

The following gentlemen were appointed that committee,

Robert L. Stuart, Chairman; Stewart Brown; Jonathan Sturges; William E. Dodge; William Colgate; Francis Hall; John T. Agnew; George D. Phelps.

On motion of the Rev. Dr. Steele, it was unanimously resolved,

That this Convention express gratitude to Almighty God for the harmony and brotherly love which have prevailed during all our session, and the unanimity which has characterized our decisions·

and that we view it as an indication of the approach of that glorious period when we shall all see eye to eye, and more unreservedly dedicate ourselves to the advancement of the Redeemer's kingdom.

On motion of Mr. George H. Stuart, it was unanimously resolved,

That the proceedings of the Convention be published in the religious papers of all the Evangelical Churches, by the officers of the Convention.

On motion, it was unanimously resolved,

That the thanks of the Convention are due to the Trustees of this Church for their kind provision of an appropriate room in which to hold its deliberations.

It was moved by Mr. George H. Stuart, of Philadelphia, and seconded by Rev. Dr. Willis, of Toronto, C. W., and carried unanimously,

That the Hon. Luther Bradish do now leave the chair, and Mr. John A. Brown be called thereto.

It was again resolved unanimously,

That the cordial and unanimous thanks of this Missionary Convention be, and the same are, hereby presented to the Hon. Luther Bradish, our Chairman, for the able, dignified, and courteous manner in which he has presided over our deliberations.

Hon. Luther Bradish, on resuming the chair, replied as follows.

For this renewed expression of your kindness I beg the Convention will be pleased to receive my best thanks. If, during the session of the Convention, I have been enabled so to discharge the duties of the chair as, in any degree, to meet your just expectations and receive your approbation, it has been owing to the remarkable business talent, love of order, harmony of opinion, and spirit of union, which have so eminently characterized this Convention, and pervaded all its proceedings, rather than to any merit of mine. The duties of the chair, always delicate and sometimes difficult, have here been rendered comparatively easy. This Convention, remarkable as it is in the various elements of which it is composed, is still more so in the spirit which has animated it, and the blessed influences which seem to have guided all its action; as it surely is in the results of its deliberations, and the entire unanimity with

which those results have been attained. These have rendered the duties of the chair a high gratification rather than an arduous labor. This renewed manifestation of your kindness, therefore, so far beyond any merit to which I can lay claim, deserves as it receives, my warmest gratitude, and most cordial thanks.

Moved by Rev. John N. McLeod, D.D., and seconded by Rev. Dr. Willis, and carried unanimously,

That the thanks of this Convention be returned to the Foreign Missionaries present, for the ample and satisfactory information communicated by them, and for the blessed influence they have exerted during all its deliberations.

The minutes were read and approved.

The hour of adjournment having arrived,

The Rev. William Dean, D.D., of China, led in praise and prayer, and after pronouncing the benediction the Union Missionary Convention accordingly adjourned to meet in the Tabernacle this evening.

PUBLIC MEETING IN THE TABERNACLE.

PURSUANT to the arrangements of the Joint Committees, and of the "Convention," a public meeting was held in the Broadway Tabernacle, at 7 1-2 P. M. Before that hour the house was filled to its utmost capacity, and some hundreds were obliged to leave from want of room. On the platform were :—Hon. Luther Bradish, Francis Hall, R. L. Stuart, G. H. Stuart, Jonathan Sturges, Dr. Duff, Dr. John Forsyth, Dr. McLeod, Dr. Knox, Dr. Dewitt, Dr. Bangs, Dr. Pomeroy, Dr. Anderson, Dr. Tyng, Dr. Murray, Rev. Jno. Thomson, Rev. David Malin, Rev. Mr. Burns, Dr. J. W. Alexander; whilst many of the devoted friends of missions, clergy and laity, were to be seen everywhere in the house.

Hon. Luther Bradish, the President, came forward and said :—

Friends of Christian Missions (for I take it for granted that all within the sound of my voice are such):

The present meeting is the close of "A Union Missionary Convention," held during the last few days in this city, under the direction of a joint committee of Philadelphia and New York, appointed for that purpose. This Convention has been composed of Representatives of many of our Evangelical Churches of various denominations. These Representatives, forgetting, for the moment, the peculiarities of their ecclesiastical organizations, their denominational theology, and their peculiar modes of

worship; and animated only by a love of a commor Saviour, and a common desire to extend his blessed Gospel of light and of life to the benighted and destitute of our race in all lands, have come up to this Convention to take counsel together upon the great subject of the Evangelization of the World.

It is matter of grateful reflection and of high congratulation that Christians of every shade of denominational opinion can here find a common ground of Christian Philanthropy, and for Christian co-operation and effort. (Loud applause.) I cannot but view the simple fact of this Convention, the high Christian principle in which it originated, and the Catholic and Evangelical spirit which has pervaded and characterized all its proceedings, as among the most remarkable and deeply interesting signs of the times, and of most auspicious augury for the future. It furnishes the cheering evidence that those differences of opinion, which have heretofore separated and sometimes unfortunately alienated from each other the followers of a common Saviour, the participators in a common faith and hope, and the subjects of a common destiny, are at length melting away, and giving place to that better spirit of love and unity, which presages the approach of that union of the church universal on earth, which we fondly believe to be among the events of the near future, and which is assured to us by the Promises of God.

This Convention, during its entire session, has been highly favored by the presence of many of the faithful Servants of their Lord and Master, who have long and successfully labored in carrying the glad tidings of his Gospel of Salvation and Peace to the remote and benighted corners of the Earth. From these dark and distant regions of their beneficent labors, these venerated men have come up to this Convention, to aid by their experience, enlighten by their wisdom, and animate by their zeal. Preeminent among these is our distinguished visitor

and friend, the Rev. Dr. Duff (enthusiastic applause)—whom I have only to name, and you will all be familiar with his life, his character, and his services. Among the many good men who have devoted themselves to the cause of Foreign Missions, few have, for so long a period, dedicated themselves to this noble work, with such entire and self-sacrificing devotion, and with such eminent success, as our distinguished visitor. His whole life has been one of continual missionary labor, and missionary triumph.

He comes among us to recruit the vigor of overtaxed energies; from personal intercourse and observation to become acquainted with our people and our churches; and to stir them up to a holier zeal, and increased missionary effort. We trust that when, a few days hence, he shall again embark for the distant field of his labors in the East, he will go from us with his heart encouraged, and his hands strengthened for his great and beneficent work; in which the entire Evangelical Church in America will accompany him with its affection and its prayers, and cordially bid him "God speed."

In the course of the evening Dr. Duff will address you.

The exercises of the evening will now commence by the singing of a hymn, which will be read by the Rev. Dr. Anderson.

Whereupon Dr. Anderson read the missionary hymn "From Greenland's icy mountains," which was sung by the congregation.

The Scriptures were read by the Rev. Dr. Forsyth, and prayer was offered by the Rev. Dr. Pomeroy.

Rev. Dr. Murray then came forward, and said: It is unnecessary, after the remarks which have already fallen from you, sir, to state that shortly after the arrival of Rev. Dr. Duff in this country, at a very large meeting, convened in the city of Philadelphia for his recep-

tion, a resolution was unanimously adopted appointing a Committee, consisting of one member from each of the various religious denominations of that city, engaged in the work of Foreign Missions, before Dr. Duff should leave this country, to convene such a Convention as that held to-day. On the return of Rev. Dr. Duff to this city, at a very large meeting of Christian gentlemen, representing the various religious denominations, the resolution first adopted in the city of Philadelphia, was responded to, and a Committee was appointed in this city similar to the one appointed in Philadelphia. By the joint co-operation of that Committee, a Convention was called, which ended its sessions at 2 o'clock this afternoon. That Convention, composed of members from various Evangelical denominations of this country, commenced its sessions yesterday, at 10 o'clock, and adjourned at the time I have stated; and every individual will say that a more delightful, a more harmonious meeting, and one in which the spirit of Jesus Christ more prevailed, we have never seen. Every individual that was there at the close of the session could thank God for the privilege that he had enjoyed. One of the arrangements by this Committee was, to hold this meeting for which we have assembled here to-night. And I have been requested, after this statement, to read the results to this meeting to which the Convention came during its sessions. I will simply read them, hoping that they will form a noble and glorious text for the beloved brother who is to address you:"

Dr. Murray then read the resolutions adopted by the Convention.

The President then said:—It is with peculiar gratification that I am able to announce to the meeting that you will now be addressed by Rev. Dr. Duff.

Rev. Dr. Duff was received with expressions of warm applause. When it had ceased, he spoke as follows:

Christian Friends and Brethren: It is well at the outset to state that the position assigned to me this evening is not one of my seeking and not one of my suggestion; and if I were to consult my own personal feelings, I would rather be, this evening, a listener than a speaker. The meeting itself is not one which originated from any proceeding of mine. You have heard already, this evening, how it was at a great public meeting at Philadelphia, some months ago, that the original idea with reference to such a convention arose. I may as well state the simple fact, that it was a suggestion that came out of the teeming mind of a citizen of Philadelphia—a layman, too—who has a soul great enough to embrace the whole world—Mr. George H. Stuart. (Loud applause.) The suggestion arose with that beloved friend and brother; and it has been carried through by the united exertion of the committees in New York and Philadelphia. The harmony which has prevailed, between the members of the committee in New York and the members of the committee in Philadelphia was such as to indicate that something really good and useful might be anticipated; and so it has turned out.

As a stranger in the midst of you, I can only testify that the meetings of yesterday and this day exceeded my highest anticipations. It was with fear and apprehension that they were contemplated prospectively; but God speedily dissipated all fears and misgivings, and proved them to be utterly fallacious—God, in the overruling of his providence, has manifested to us all that there is, latent, at least, in the souls of his believing people in this country, a spirit of unity and love which requires only a fitting occasion to bring into open manifestation. I may truly testify that never upon earth have I enjoyed meetings more. On a smaller scale, for the last twenty years, we have been in the habit of holding similar conferences upon the banks of the Ganges, in the Metropolis of India. Missionaries there, representing all Evangelical denomina

tions, laboring in Bengal, have been in the habit of meeting every month, regularly, for upwards of twenty years, to discuss all manner of practical questions, and to co-operate together in the spirit of brotherly kindness and charity; and I can tell you that the day of Judgment alone will indicate the vast amount of good that has accrued from these blessed meetings in that far distant realm of heathenism. But they were miniature meetings, compared with the great ones of yesterday and to-day. I supposed, in October last, when in London, privileged there to assemble along with hundreds of other Brethren from different parts of the British Empire and the Continent of Europe,—when Missionary matters were brought up for discussion, and a whole day devoted to that object—I thought that that was the greatest meeting of the kind I ever attended. I will not now venture to draw a comparison; but, assuredly I must say this, that no meeting I ever attended could by any possibility be said to surpass, in pleasantness and profit, the meetings of yesterday and to-day; and I am persuaded that there are not any other two cities upon the face of this Earth, as the centres of two great Christian States, that could have so readily furnished the fitting materials for such meetings. (Applause.)

No other city besides London, on the one hand, and New York—the Empire City, as you call it, on the other, could well have been the scenes of such meetings. Of course these meetings might have been held in other cities within the domain of Great Britain and the United States; but I refer to these two countries as the only ones on the face of the Earth, so far as I see, that would furnish sufficient materials for such meetings. That being the case, I do enter with my whole heart and soul into the prayer put up this evening that these two countries—be their past relations what they may have been—being in reality the great Protestant countries of the Earth, should ever be found united together in harmony and love, in fighting

the battles of the Faith, and in contending with the common foe from pole to pole. (Loud applause.)

Now, then, dear friends, while I would shrink from occupying such a conspicuous position as has been allotted to me this evening, I do simply say this, that contrary to natural inclinations, and in spite of them, it has been my lot continually to be carried forward into points or positions which I would rather have shunned a thousand times. I look upon it, that if in the course of the leadings of Providence, I am carried along by the stream in such a way as to indicate that it is the doing of the Lord and not the offspring of any ambitious desires of my own, I can go forward in integrity of heart and cast myself upon the Lord and upon the kind indulgence of Christian brethren.

I shall now come briefly to the text which is furnished to me; and a more tremendous text has seldom been put into anybody's hands. Do not be alarmed; I will not attempt to enter into it minutely; for if every principle or sentiment which it contains were enunciated, and expounded or illustrated, or fully vindicated, I fear that by this time to-morrow we would scarcely be much beyond the middle of it. That is out of the question. We can only very cursorily endeavor to draw attention to a few of the leading points, making such remarks as the occasion may suggest. Now, let us look at the foundation of the whole. The object is the Evangelization of the World. This matter, as stated already, was fully discussed; but the question is to what extent may we expect this conversion of the World. You know that there are divers theories upon the subject. The object of our Convention was, not to deal with abstract theories, but with what was practical, or generally recognised; and surely whatever may be the order of events, whatever may be the sequence of things, it is a great thing to fix the idea in one's own soul, as a positive fact to be indubitably realized, that in the

use of the means of God's own appointment, and by the special influence of his Holy Spirit, the day is coming when this Earth, which has so long been the usurped domain of the Prince of Darkness, shall become, according to the Divine promise, from end to end the Kingdom of the Great Messiah. (Loud applause.)

In the language of this first resolution, which is only taken from the Inspired Word of God, the Earth shall be filled with the glory of God. But who can realize what is meant by the glory of God?—the concentration of the brightness of His glory? Let any one try and imagine what the glory of the Great Jehovah is, when this great Universe, the Sun, the Moon, and the Stars, and all that they contain, furnish only so many dim and subordinate reflections of that glory. And yet we are told that the day is coming when this Earth, which may now be said to be filled with the glory of Satan, the Prince of Darkness, shall be replenished with the glory of God,—the glory of the tri-une Jehovah. What a change shall then be realized, when the Prince of Darkness is cast into that bottomless abyss into which he shall be plunged, confined with the miserable victims of his unmitigated malignity, for ever and ever; and the Earth, purified from all that belongs to Satan, and filled with all that belongs to God, so that it shall be literally replenished to overflowing, with his glory. There is a grand conception of the Psalmist here. It is from the 72d Psalm, and oh! let us try to realize it to-night. The Psalmist begins with a subject ordinary in itself, but under a direct inspiration, soon is carried on into distant ages, from Solomon unto Solomon's Lord—unto Him of whom Solomon is but a type. Read that again and again. There is a royal grandeur as it advances, springing out into still more glorious magnificence. You hear of His Kingdom prevailing "from the rivers unto the end of the Earth," and "all they that dwell in the wilderness shall bow down before

Him, and His enemies shall bite the dust." You see here how "all men shall be blessed in Him and all nations shall call Him blessed" and then ending with this grand climax: "The whole Earth shall be filled with His glory." Now, then, if the Earth be fully replenished with the glory of the Great Jehovah, what more with reference to the world's blessedness can any soul desire or ever pray for? Hence the emphasis of the inspired writer, when he concludes the Psalm: "The prayers of David, the Son of Jesse, are ended." What more had he to pray for with regard to the consummation of this World's Evangelization? When this grand conception is realized, then prayer for that object is ended; because the object is fully accomplished. Let us try to realize the grandeur of this expectation, that our own souls may be filled with it as the soul of the Psalmist, and then we shall partake somewhat of his seraphic fire, and be up and doing with reference to the progress and advancement of it.

Now, then, with regard to the next point, which is the Divinely appointed means: These are laid down emphatically as the teaching and the preaching of God's own Word by a faithful living minister, as well as by other qualified agents, and through various instrumentalities of approved usefulness. The teaching or preaching of the Word by the living voice of a spiritually living man is the primary means. And why? The design of Jehovah evidently is, that the Word shall be proclaimed in such a manner as that in every proclamation of it the effect of the Word in newness of heart and holiness of life, or the image of Jehovah shall be manifestly reflected from the soul of him who is proclaiming it. This is the root of the whole matter. The Word of God, by itself alone, has no converting power in it. Hence the resolution says: "accompanied with prayer and savingly applied by the grace of the Holy Spirit." We are bound to protest, in the face of all nations, against sanctioning the absurdity of

any soul being converted apart from the influences of God's Spirit—we are bound to testify to that great Truth. It is our glory to testify against rationalism or pantheism in whatever shape it comes, and all other errors that would exalt natural powers, so as to supersede the necessity of any special Divine aid. It is our glory to participate in the simplicity of Gospel Truth; and let us rise up and testify to that in this Convention. The Word is compared to good seed, and the soul is compared, of course, to the good soil in which the seed is sown. There is a literality in that. There may be a beautiful fitness between the good seed and the good soil, you may get seed and good soil, but there they may lie for ever in immediate juxtaposition, and yet no life, no germination, no sprouting or budding, no fruit will appear, until the rains of Heaven water it and the sunshine of Heaven warm and animate it. So it is with the Word of God and the soul of man: the Word of God is the good seed, and the honest heart is the good soil; but that Word may lie as it were in juxtaposition with the soul, and there lie for ever, without any spiritual growth, until the dews of the Heavenly Grace do water it, and until the rays of the Son's righteousness do vivify it. Now, then, the use of instrumentalities is distinctly recognised in the Resolution, the necessity of Divine influence to give them due efficacy is distinctly and unanimously recognised too.

And here the good effect of such a general Convention as ours may well be noted. For what was one at least of its definite objects? It was to put down, if possible, all narrowness, and bigotry, and exclusiveness. That is a great object. It is astonishing to see how people run away with hobbies. A person gets upon a hobby, and he believes that there is no other in the world but his own, though "his own" may be a little sort and a useless sort of a hobby, after all. (Laughter.) One may as well look up to the corner of the room and

watch the spider weaving his web, until he conceals himself,—and, if he is capable of thinking, believes, as he sees nothing but himself, that he is the Lord of the creation. So it is with people spinning out, not from their own bodies, but from their brains, little dogmas or distinctions, or theories as futile often as the entities and quiddities of the Schools, in days of old, and then denouncing perhaps all that differ from them, or, if they come in contact with them, say "because you do not take my hobby as the best, what have I to do with you?" Now, it is one of the most blessed results of this glorious Convention that parties come together in the spirit of love, and that if any one find himself rising up upon wings of wax, he sees that others do not heed it. The blessed result of this meeting is the interchange of confidence, of brotherly love, and charity. Every man there spoke his mind out with as much freedom, as if he were planted upon the top of the highest mountain, with no one within his reach, or in the desert, pouring out his whole soul upon the barren wilds, without fear of contradiction.

There was another beneficial result of this Convention; that, while we could see measures of paramount and primary importance, we could give them their proper position; yet if any brother could advance any other measures, less mighty, but still valid, good, useful and suitable, then we said we will take them in too. This was one distinct result of the meeting; and in the second resolution, it will be found that various measures are recognized as harmoniously cooperating together.

With regard to the raising up of ministers of the Gospel in distant lands, as one of the instrumentalities for diffusing the Gospel, that subject will commend itself to a large audience, when you remember that if you have a hundred and fifty millions of people in India alone, and you were to give a preacher to each thousand of them, you would require one hundred and fifty thousand ministers. Where

are they to come from? Neither could the United States nor Great Britain furnish anything like the required number. It never was designed. We must go, in obedience to the Divine command, we must carry the blessed Gospel into these distant regions, and there plant the tree of Life, which tree, by God's blessing, will spring up, and grow into independent strength and beauty. (Loud applause.)

Our purpose in regard to transplanting Christianity to any land is, that it shall be ultimately self-sustaining, and this will never be carried into effect except by the blessing of God, on approved and adapted means, who will raise men up there, able and willing to sustain the Gospel. All modes that are applicable to carry out this measure should be tried; but the Convention does not go into a specification of these modes. There are still individuals who do not know why it is that in a region like India, missionaries of different societies betake themselves to processes which may not directly indicate a preaching of the Gospel, and forget the necessity of employing means of a direct and more general kind, to raise up those who might be qualified to preach it. I would endeavor to clear up this point, for there seems to have been some misunderstanding about it. Apart from the general desirableness of employing means for enlarging the intelligence and invigorating the intellect of men, when you go to India, you do not come to a country where the mind of the people is in a state of vacuity, as when you go among savage tribes who have no written language, no hereditary priesthood, and who are not wrapt up in the systematised pantheisms and polytheisms belonging to the regions of the East. When you go to India, for example, you find the national mind a vast plenum; where every point is pre-occupied, where every corner of the soul is filled up, where every faculty is pervaded, where every desire and every emotion of the heart is provided for, and that, too, upon Divine authority.

Now, this being the case, let it be remembered as a matter of common sense and justice, that when you come among such a people, in order to get into the inner core of their souls, you must try all the expedients which God has put within your reach.

There has been such diversity of opinion upon this subject, that I hardly know how to adjust it, but I will furnish an illustration in order to render my argument clear. Let us put a case: For instance, in Calcutta, more than twenty years ago, through the government system of operations carried on there, a number of the young men were tossed out of all belief in the prevailing religion of their countrymen, and became infidels and atheists. Here were young men who had gone through a process of education, who had mastered the English language, literature, science, and philosophy, filled with metaphysical ideas, and the wild opinions of avowed Atheists. A minister of the Gospel comes into contact with them. God by his grace might conquer all these, if he chose; but I put the case: Here is a set of men, who, the moment you began to speak to them, literally turned away with disdain and contempt. What are you to make of them? If they do not believe the Word, how are they to be converted? And how can they believe, if they do not hear it? What others might do, I do not know; but what was actually done was the following: There were other subjects which engaged their attention, and to which they themselves were particularly partial. It occurred to us that if we were to talk to them upon a subject in which they were already interested, they would become conciliated, and confidence would be engendered. For this end, we entered into conversation with them, and they, in substance, said, "We will hear nothing upon the subject of religion—we will listen to nothing about Christianity, and if you speak a word in reference to that we shall be off. What we want to know is, if there be a God; and unless you prove that, we will not

hear you." Should we turn round and vehemently rate these young men: "You horrid Infidels!" Should we turn round to them with contumelious scorn? Should we by such means advance Christianity in their view? No; most certainly not. The challenge was felt to be something that must be met in a friendly spirit. Accordingly, we entered into the discussion, and ultimately we convinced them that there was a God. That was one point gained, and then the next step was the evidence of Revelation, and the question arose, has this God in anywise demonstrated that he has ever specially conferred with men, or conveyed any authoritative communication to men, or, in other words, has there been any revelation from Him? They would not listen to the substance of the revelation, until you could show them that there was a Revelation. I do not give you this as a process to be followed out in all cases. God forbid! We go with the blessed Gospel, and proclaim it to all people who can be induced to listen to it; and where God has his elect, there the soul will be reached. I mean that there is such a thing as spiritual husbandry, and that you must vary with reference to the variety of the soil. It would be an absurdity if I were to deal with the forest wilderness as I would deal with the treeless prairie; or with the swampy marsh, as with the dry and stony ground.

What was the result in the case now under consideration? All that was done was done in good faith; every effort was accompanied with prayer; and then, when satisfied that the Bible was a Revelation from God, or at least unable to invalidate the evidence, they were ready to hear us as to its subject-matter; and it was then, as you might expect, that the Word of the Living God, when accompanied by the Spirit of Grace, took hold of the souls of some of these, so that several of them came under an amazingly deep conviction of sin and guilt, cried out of the depths for deliverance, and came seeking

to be admitted into the Church of Christ. They were so admitted; and some of them subsequently became living ministers of the Gospel. Of these two are still laboring in the field, though not in immediate connexion with the mission with which I was engaged. From various circumstances and reasons, one entered the Episcopal Church of England, and the other the Presbyterian Church of the old school of the United States of America, in North India; and both of them have continued to render good service to the cause of the Redeemer, as ordained ministers of the Living God. I have thus referred to the manner in which these came to embrace Christianity, merely as one of the varieties in the proceedure of God's providence.

While on this subject I may as well briefly advert somewhat more particularly to the potency of sound general knowledge in subverting Hinduism, which is an all-comprehending system. You come to the people, and they go back to their ancient sacred books, to which they refer all things connected with earth or heaven, science or art, habits and manners,—all of which are thus regarded as divine. As a simple and familiar instance, you find the people actually believing that in the centre of the earth there is a mountain which, when you come to measure it, will be found to be upwards of six hundred thousand miles in height: *i. e.* it is higher by twice or thrice than the whole distance between this and the moon. It is a curious looking mountain in the shape of an inverted pyramid: above is the habitation of gods, and down the sides of it are immense rivers and trees. On one species of these trees, extending to eight or nine thousand miles, grow apples bigger than elephants, which, when they fall, lie on the ground until they rot, and the juices exuded constitute a vast river, the waters of which are endowed with the virtue of preventing perspiration, or disagreeable odours, or decrepitude, or decay, and other such like marvels. (Laughter and applause.)

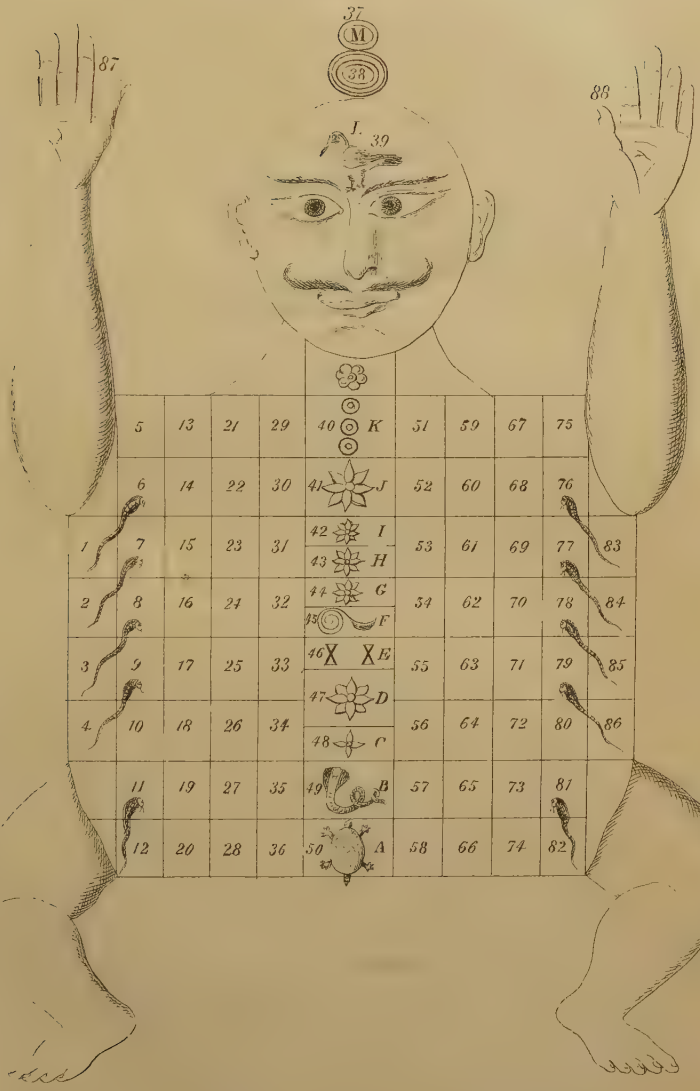
All this is declared to exist in the centre of our Earth. Can you, then, teach any, especially the young people, anything like our true geography without coming into collision with imaginary facts like these—yet believed to be facts by the votaries of Hinduism on authority that is divine.

Again, in regard to the milky way, their books say that it is the river of heaven, or Ganges, as it flows across the upper firmament, in its passage to this lower world. A long account might be given from the Ramayan of this descent of the Ganges, which is one of the wildest, if not grandest conceptions in their extravagant mythology. If it fell directly upon the earth, it would shatter it to pieces; in order that the world should not be thus crushed, one of the gods interposed and allowed it to fall upon his head, which broke its force; and it then sought a passage into the mighty Himalaya, and flowed out into the plains of India. Then, as to lightnings, they believe they are flashes or coruscations of light from the brilliant forms of the goddesses when they are flying about from the different heavens. Their theory with regard to the stars is, that all are spirits, and many of them the souls of men who were once upon the earth, and that they are fixed up there for a season, in a state of enjoyment; but after a time their period of happiness terminates and they come back to earth. They come down as falling stars; the more dazzling are the souls of the good, the dimmer those of the wicked. Those which fall in the evening are short-lived; those that fall towards midnight are long-lived. You cannot name anything, and you cannot go to any quarter, where they have not a divine theory to account for every natural phenomenon. For example, go to the south of India, and you come to Cape Comorin, which is a low mass of grey granite shooting into the sea, with a gravelly granite beach. They have a divine theory in re-

gard to that. They declare that, once upon a time, in the early ages of the earth, when mighty kings reigned, a great fête was prepared for the marriage of one of the king's daughters, and enormous quantities of rice were cooked in readiness for the occasion. The bridegroom, however, did not come, and the bride, as is usually the case under such circumstances, became very impatient. (Laughter.) In her disappointment, she cursed the rice, the effect of which was to transform it into the particles and grains of granite now lying along the shore. Fifty or sixty thousand pilgrims come there every year to bathe, believing that this was the veritable rice prepared for the wedding of the king's daughter, in former ages.

Their theory of the physiology of the human body is also divinely revealed. I am led to refer to this subject, because I have seen, in the schools of the United States, a great deal very properly made of it, and even in the Common Schools, and I was delighted to see it. Now, in ancient times, the Hindoos appear to have studied the subject more perfectly than in subsequent ages. They have medical shastras, of divine authority, which, along with many sensible things and results of shrewd observation, contain endless and nameless absurdities. But whatever might be the state of things in the olden times, for ages past the Hindoos would never touch a dead body—they believed it would defile them; and, therefore, they could not know anything of the structure of the interior of the body from actual examination. It was necessary, therefore, that there should be some Divine revelation on the subject, and hence their medical books were all the result of Divine inspiration. Some of these, connected with the Tantric Shastras, in particular, contain extraordinary theories and prescriptions. With reference to the structure of the corporeal system, in one of their books there is a plan given of the inner organs of the human body. Here is an exact copy of it. [The reverend

gentleman here exhibited on a leaf of paper a *fac simile* of the drawing in question, and proceeded to explain it.] Here is the head up here, where it ought to be, no doubt, and here are the hands, and there are the feet underneath. What they want to portray by the body of the figure is this: they say that there are internal organs, each being the seat of some faculty, or feeling, or emotion, or desire, or appetency, or some other unnamable thing. You would say, then, that these people are phrenologists. No such thing. Their divine theory does not put the seat of the faculties, whether intellectual or moral, into the head or brain, but down in the body; and there they declare that the organs actually exist as organs; and from the neck down to the lower part of the body, they have a series of entities or strange material figures, which they say are usually existing in the body. The lowermost one is a small tortoise (A), and above it next comes a small serpent (B), the representation of Ananta, the interminable serpent, or one of the manifestations of one of their chief gods; and above that something like a circular flower with four petals (C), and that is the seat of one of the gods, namely, Ganesha, the God of Wisdom; above it is another circle (D) with petals, the seat of the God Brahma; then the navel (E); and above that (F) the gastric fire; and above that (G) the seat of the God Vishnu; above that (H) the seat of the mind; then (I) the seat of the God Siva; then (J) the seat of life; then (K) three circles of awful mystery;—thus, in succession, like the ascending steps of a ladder, have we a series of wonderful material organs—the seats of mind, of life, and of Gods, when they come to pay a special visit. And so, on either side of this central trunk, are there organs put down, until they amount in all to eighty-six. Thus everything has an organ. Covetousness has its organ; the waking state and sleep have theirs; envy and wickedness, severally have theirs; and in short, everything, namable and un-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namable; so that they all amount to eighty-six.* But then we put the question to them, why cannot we, after dissecting the body, see these organs? They answer us, the organs are all there while the body is living, but the moment life goes out of it, these go out too, and of course, they can no longer be seen. (Laughter.) Then, instead of having the brain the seat of mental, and other faculties, they have got there a little miniature animal instead—one with us in no great repute; but in their mythology the king of birds—nothing more nor less than a genuine *goose*. (Laughter.) A goose reigns in the brain there. Now, what is the practical application of all this? I might state it, as I have often done, in my own words, but I prefer, this evening, stating it in the words of another, that cannot fail to interest and to convince. "The Physical Errors of Hindooism" were once proposed as the subject of a prize Essay to the senior students in the Free Church Institution, Calcutta. Several able and elaborate essays were given in—all written with a freedom from ancient hereditary prejudice which might do credit to any freeman in the world. That essay was publicly read in Calcutta in the Town Hall, at a public examination, in presence of upwards of two thousand of his countrymen, including Rajahs, Brahmins, and many of their great men, with parents, and guardians, and friends. I shall only read a

* At the request of some of the members of the Missionary Convention, Dr. Duff gave up the copy of the diagram in his possession, and furnished a few more notices of the internal organs. Some of them are of so peculiarly a mystico-mythological character as not well to admit of being translated into English. He has therefore supplied only a few of the more simple and intelligible. No. 1, is the organ of Covetousness; 2, Envy; 3, Wickedness; 4, Irreligion or Impiety; 5, the Waking Faculty; 7, Comparison; 9, the Love of one's own Religion; 11, Religious Penance; 13, the Dreaming Faculty; 14, Goodness; 17, Pedantry; 22, Passion; 25, False Ostentation of Wisdom; 26, Attention; 30, Ignorance; 34, Egotism; 55, Leanness of Body; 56, Happiness; 63, Obesity; 64, Misery; 65, the Enjoyment of Imaginary Objects; 70, Old Age; 78, Wisdom; 80, Death; 82, Pride; 85, Self-Conceitedness; 86, the Habit of Reproaching, &c., &c.

few sentences from its conclusion. The young Hindu Essayist, after passing in review the whole range of the physical theories of Hinduism, thus winds up the whole:—

"Here we bring our subject to a close. We have examined in order, the Geography, Astronomy, Chemistry, Botany, Anatomy, and Physiology of the Hindus, and we have found them abounding in errors of every description. We have not even met with any isolated point belonging to any of these sciences as treated among the Hindus, which is altogether free from mistake. Now, we turn against the defenders of Hinduism, the Brahmans and others who so strenuously uphold that system, and ask them, do they know what they are doing? 'What!' they reply, 'we are doing nothing, but maintaining the Shastras of our forefathers, and defending our own faith.' And in so doing, we say, you are fighting against truth, and heaping on your heads the responsibility of corrupting the minds of your children and your fellow creatures, by leading them in the dark, and storing their minds with nothing but errors and falsehood.

"Again, we ask them, Is this the boasted religion of their forefathers? Is this the best of all creeds in the world? Is this the faith, every part of which is said to be received by inspiration of Heaven? It will not do now to say to us, What do you know of the Hindu religion, that you come to decide upon its merits? Though we may not be able to understand your dark metaphysics, your intricate logic, and your obscure religious dogmas, yet we have discovered in your religion many things, which can be brought down to the level of the understanding of a mere boy. Your Shastras interfere with scientific subjects, of which we possess the best knowledge, and in these we find them blunder in a most ridiculous manner. We take not your metaphysics, or logic, or religious doctrines, but your science only, to falsify your religion, and lay the axe to the root of its claim to divine origin.

"We may now perceive the policy of the Hindu Sages, in having prohibited all men, except the Brahmans, the brothers of the same fraternity, from reading the Shastras. The door was kept close shut, lest Light should enter in, and discover what is within the closet. But the bar is broken, and we have got into the room. The golden days of the Brahmans have passed away. Hindus have now begun to think for themselves. The sun of knowledge has begun to shine over the night-brooding soil of Hindustan. Light has begun to enter into the minds of her children. Neither the Brahmans nor the Shastras are now held peculiarly sacred. Men have begun to ask for evidence. What is then to become of its defenders—of the Hindu religion itself? But we must stop here. All beyond is dark, &c."

I ask my audience to try and conceive, if they can, a scene like that now alluded to. A young Hindu, of good caste and family, born himself and brought up in all this darkness, and blindness, and stupidity, of his country's faith, rising up and in the presence of so many of his countrymen, uttering such free, manly, and enlightened sentences as these? In his own person he furnished the finest illustration of the deadly effect of true knowledge in demolishing Hinduism. And, are we not warranted in concluding that the beginning of a new era is dawning upon the oriental regions, when such an exhibition can be realized?

Dear Friends and Brethren: I find that I must be very much more brief with regard to the remaining topics. There is, however, one here mentioned to which I would like to draw your attention. It is as to what is called the dispersive or concentrative system of missions. We want to send forth light into thickest darkness. Now you will see at once that there are times, and places, and occasions in which a small taper would answer our purpose quite well; while in others it would not suffice. We

want, for example, to raise beacons along a dangerous shore; and the question is, shall we put a thousand little tapers along miles of shore, at a distance of a quarter of a mile? Would that answer the purpose? No! you will say; we must gather up all the combustible materials and concentrate them in one great mass of light—in a light-house—that will dissipate the darkness and shed its rays afar, to reach the vessel of the benighted mariner, which otherwise might be doomed to fatal shipwreck. The whole matter must be left very much to the judgment of a thoughtful considerate man as to the varying course to be pursued in varying circumstances. In certain circumstances the dispersion of small lights will answer an important end; in other and different circumstances, the concentration of many into a strong central light will alone suffice. And this is the spirit and substance of our third resolution.

And here I may be permitted to make a passing remark. If the number of ministers were properly distributed all over the United States, they would be found, after all, to be very much proportioned to the real wants of the country; and we should find about one minister for a thousand inhabitants. But what are we called upon to witness? We see large spaces in New York where there are one hundred thousand inhabitants, destitute of any of the means of grace, or of provision for attending God's house; and in other districts you will find spaces in which there are no ministers of the Gospel at all. But what do you find in other parts? You see half a dozen, it may be, of ministers of different denominations concentrated, each with a little church and a little flock—all of them, it may be, poor starvelings together in more respects than one. We ask, what they all can find to do there, and are told that they are all half-starving, and their flocks feeble, and lifeless, and embarrassed—aye, and perhaps, jostling against each other, in many petty little ways, fitted to consume the

spirit of brotherly kindness and charity. Now, why remain, thus crowded together, while whole regions are left entirely destitute? Why not rather disperse? Yes, but one will answer, "my flock belongs to such a sect, and yours to another," and each will insist on maintaining a separate service, as if he must go to Heaven only in his own way. I do hope and trust that the day is coming when this divine spirit—the true catholic spirit—the all-embracing spirit of Christ—shall rise up in the midst of us—when evangelical Episcopalians, or Presbyterians, or Baptists, or Congregationalists, or Methodists, will say to each other;—for my part, if the Gospel is preached, I do not care whether it be conveyed through an Episcopalian tube, or a Presbyterian tube, or a Congregational tube, or any other." (Applause.) What a blessed spectacle would it be to see true preachers of the Gospel standing up together and saying to each other "There is room for us all. If you remain here, then I shall go hence, or I will remain and let you go. There is space enough and work enough for all; let us not be coming into collision and apparent contention;—starving, it may be, in mind and body."

The principle that has been asserted in the fourth Resolution, arrived at as the result of the deliberation of the Convention, is that the foreign missionary field is of such vast extent that there is room enough for all, without encroaching on each other's labours; and when we find any region of the Heathen field preoccupied, we should go elsewhere in search of labor, as there is plenty of vacant uncultivated territory for us all. If that be true with regard to the Heathen field, surely the day cannot be far distant when we shall be prepared, in a large, loving, unsectarian spirit, to act upon the same principle at home; and that will be a blessed day of unity. I am at present stating nothing on behalf of others; but merely my own sentiments; and I wish it to be distinctly under-

stood that no man is answerable for what I say but myself.

If, for a moment, I could wield the wand of despotic power for a good purpose, I would go to the Heathen field, and there chalk out a separate district for every Evangelical denomination. I would say to the Baptist, do you go there; to the Episcopalian, take that field; to the Presbyterian, labor in that district: go and convert them, and then baptize them all in whatever way you deem best;—only save their souls, and rescue them from the grasp of the Wicked One and from those horrid, brutish ministers of idolatry and superstition—the servants of the Devil! (Great applause.) These souls, thus rescued, will be transmuted into gems, to shine hereafter in the crown of Emanuel. No question will be asked then whether you come into Heaven through a Baptist or an Episcopalian channel; but *have* you come? and *are* you there? The united song shall be, "To Thy name, oh! Lord! be the glory."

An immense subject is opened up by the fifth resolution, as to the best means of raising up those who shall become Evangelists to the Heathen. The proposition put forth here is a safe one. Nothing was more touching, this day, (and I felt it more than I can tell you) than the simple and earnest manner in which some venerable fathers, with grey hair, and some without any hair at all, spoke out upon this subject,—confessing their past shortcomings, longing for the glorious future of a renovated earth, and saying, "We are now upon the brink of the grave—we can now look to the past and forward to the future, and what we feel is, that the work must begin with the ministers of the Gospel." It occurs to me that there is a body of Christians in the world that does carry out this beyond all other bodies. I refer to the Moravian brethren. I do not know whether there are any Moravians in New York; but their course is a most instructive

one. I cannot, however, at present, refer more particularly to their most instructive history and missionary operations. An argument frequently made use of against Foreign Missions is, that there is sufficient to be done at home. If that be the rule, we need not, frequently, even go beyond our own families to find that we have enough to do at home; or even beyond this physical body of ours; for there is no man nor woman living who has not to contend with some remaining root of sin or corruption. I do not understand that language, and in the sight of the living God I protest, this night, that at the bottom of it there, lies, unintentionally, a huge deal of Anti-Christianity. What! do you suppose that the Apostles in Jerusalem would have argued in this manner, in the face of the Divine command to go and preach the Gospel among all nations? Would they have risen up, when they were commanded to go into all the world, and every creature, and say, "No, Lord! we have enough to do at home; thousands are unconverted in Jerusalem, and is not Jerusalem the mother of all churches? We require to have our strength concentrated here." Was that the way in which they spoke or acted? I simply feel that speaking in such a manner is practically saying, "Lord Jesus! thou great Head of the Church, thou art wrong. Thou didst give a wrong command when thou didst tell us to go and preach the Gospel among all nations, when so many are still unevangelized amongst us!" We must deal with this matter with the word of God in our hands, and not by the maxims of prudential worldly wisdom. Let us take God's view of the matter; and we will find that home will be blessed more abundantly, the more we commiserate and help the perishing in other lands.

But if we practically say, "Lord, we are wiser than Thou; we are more judiciously benevolent than Thou," we shall never succeed. I know you will think this wild language; but I use it purposely to provoke inquiry, for

I feel it is doing injustice to the Word of God, and that it is a scandal against the name of Jesus Christ, and a deadly injury to the souls of men, when this matter is thus dealt with.

In our blessed convention, the question came up naturally, what else or what more shall be done? Some one spoke about the necessity of some of the mighty men, ministers of the Gospel, setting the example; and I stated also, at the time, that something of this kind ought to be realized. For, when I look at the Bible, I find that this matter is now dealt with in an inverse or contrary direction, by the churches of Christendom, to what it was dealt with in that book. In the Bible you find that all the mighty men—the giant men—were fixed upon by the Spirit of God to go forth among the heathen nations, and that the inferior men were kept at home for doing the simpler, easier, and mere militia work. In short, the pastors kept at home were, for the most part, some of the neophytes raised up indigenously among the people; and the mighty men, marvellously endowed, were fixed upon to go into the more difficult regions of heathenism. We are inverting that process; for we say, "we shall keep all the mighty men to ourselves at home; and just give those to the heathen whom we do not care to have for ourselves—we will keep the best to ourselves, and give the lowest to the Heathen." That is, we shall keep the ablest for the easiest work; and send the less capable to take charge of the most difficult. Is not this the spirit of the churches in Europe and America? Thanks be to God, some men of renown have gone forth to the mission field; but their renown has been all acquired there; they may have had none at all, when they left. Hence the remark as to the prevailing spirit in the churches holds true. When you look at the Apostolic example, you find a number of men congregated together, from whom were selected, not probationers, but the best, the strongest men—Paul and Bar-

nabas—when work was to be done among the unconverted nations. I can fancy what the case would be, if it were required of the churches in Great Britain or the United States to part with such men, would they do so? Would they not say, "Are they not the founders of our churches? Are we not their spiritual children? Is their pastoral influence not mighty? We cannot afford to lose that influence, and we will not part with them." If this happened in the case of a Presbyterian, why the congregation would be lodging documents with the Presbytery, protesting against the removal of the minister, and probably the Presbytery would set a veto upon the removal. I believe that this remark applies, in varying degrees, to every Christian denomination.

And here it may be well, as some particular individual appears to have misunderstood me upon a former occasion, to explain my meaning. It is this; that the work of Evangelizing the heathen is in itself the most difficult of all works for a minister of the Gospel—that it is in itself, with reference to the magnitude of the field, the greatest work in which a minister of Christ can be engaged, and that instead, therefore, of striplings only being chosen, we ought to have the assistance of some of our mighty men in going forth to preach the Gospel. We do not want all the mighty men taken from home, but we wish for a fair division of labor. We want, also, young men, active, energetic, pliable, ready to turn in all directions; and some senior men, sages in wisdom; pillars in doctrine; and breathing forth the love of God so largely that they will become scriptural bishops in the largest sense, in spite of themselves. We want a few of that description. I trust that ere long some men authorized in Great Britain and America, shall come forward in this way and testify before Heaven and Earth, their appreciation of the magnitude of this work. If we had but a few such examples, it would strike amazement into the multitude; they could

then rise up and not be constantly crying "Go! go!" but, "*Come* with us, for the work is great!" With your permission, I shall here read a few sentences, spoken as far back as fifteen years ago, to show that I am not foisting up a theme for the occasion; and with what plainness I was led to address my own countrymen, on this all-important subject. Perhaps the remarks may be unpalatable to some; if so, this cannot be helped. We must not mince truth, or abridge the extent of divinely commanded duty, merely because to do so, would be more soothing to our sloth or indolence, our self-seeking or self-indulgence. As far back as May, 1839, on the eve of my going out to India the second time, my spirit was roused uncontrollably at the state of things around me, with reference to this subject. I was down-rightly grieved in spirit;—I could almost have held what you call here "an indignation meeting" upon the subject. (Laughter and applause.) Right and left I heard such expressions as these: "The Mission Field is the greatest Field"—the Missionaries were the "Chief Ministers." A famous preacher of the day talked of "the missionary's grave being better than a pulpit," and "that an archangel would come down from Heaven, if he might, and feel himself honored to give up the felicities of Heaven for a season, for the toils of a missionary's life." On that occasion I used these words, and you may take them as you think proper:

"Is it, in very deed, a thing so mighty for a Christian pastor, whether bishop, priest, or deacon, or any member of a church, to abandon for a season his routine of duty, and once in the year to come up, either to regale or be regaled, with the incense of human applause in this great metropolis,—the emporium of the world's commerce—the seat of the world's mightiest empire—and the general rendezvous of men and things unparalleled in all the world besides? Is it a thing so mighty for any one of these to stand up on this platform, and call on assembled thou-

sands to rise to their true elevation, and acquit themselves like men in the cause of Him who rides on the whirlwind and directs the storm? And, dismissing all ordinary forms and figures of speech as tame and inadequate, is it an act so heroic to stand on this platform, and break forth into apostrophes, that ring with the din of arms and the shout of battle?—Is it an act so heroic, at the safe distance of ten thousand miles, courageously to summon the gates of Pekin to lift up their heads, and its barricades and ramparts to rend asunder at the presence of the heralds of salvation?—and, impersonifying the Celestial Empire herself, boldly invoke her to send up without delay her hundreds of millions to the house of the Lord, exalted above the hills, and place her imperial crown on the head of Him on whose head shall be all the crowns of the earth, and the diadem of the universe?*—Or, is it an act of spiritual prowess so mighty, for one who never joined in the conflict, to stand up on this platform, and rehearse the battles that have been fought in the missionary field, the victories that have been obtained, and the trophies that have been won? Is it an achievement of never-dying fame, to burst into rapture at the unrivalled honor of those brave veterans that have already laid down their lives in storming the citadels of heathenism? Hark! here are a few blasts from a trumpet that has often pealed, and pealed with effect, at our great anniversaries. The missionary's life? Ah! 'an archangel would come down from the throne, if he might, and feel himself honored to give up the felicities of Heaven for a season for the toils of a missionary's life.' The missionary's work? Ah! 'the work of a minister at home as compared with that of a missionary, is but the lighting of a parish lamp, to the causing the sun to rise upon an empire that is yet in dark-

* These expressions are in allusion to certain tropes and figures that have actually flourished amid the exuberant rhetoric of Exeter Hall.

ness.' The missionary's grave? Ah? 'the missionary's grave is far more honorable than a minister's pulpit.'

"After such outpourings of fervent zeal and burning admiration of valor, would ye not expect that the limits of a kingdom were too circumscribed for the range of spirits so chivalrous? Would ye not expect that intervening oceans and continents could oppose no barrier to their resistless career?

"Would ye not expect that, as chieftains at the head of a noble army, numerous as the phalanxes that erewhile flew from tilt and tournament to glitter in the sunshine of the Holy Land, they should no more be heard of till they made known their presence, by the terror of their power, in shattering to atoms the towering walls of China, and hoisting in triumph the banners of the cross over the captured mosques of Araby and prostrate pagodas of India? Alas, alas! what shall we say, when the thunder of heroism that reverberates so sublimely over our heads from year to year in Exeter Hall, is found, in changeless succession, to die away in fainter and yet fainter echoes among the luxurious mansions, the snug dwellings, and goodly parsonages of Old England!

"Listen to the high-sounding words of the mightiest of our anniversary thunderers on this platform, and would ye not vow that they were heroes, with whom the post of honor was the post of danger? Look at the astounding contrast of their practice, and will not your cheeks redden with the crimson flush of shame, to find that they are cowards, with whom the post of honor is, after all, the post of safety? Ye Venerated Fathers and Brethren in the Ministry, whom I now see around me, of every denomination;—to you I appeal. I appeal in the spirit of faithfulness, and yet in the spirit of love,—and ask:—Is this the way to awake the long-slumbering spirit of devotedness throughout the land? Is this the kind of call that will arouse the dormant energies of a sluggish Church;

Is this the kind of summons that will cause a rush of champions into the field of danger and of death? Is this the kind of example that will stimulate a thousand Gutzlaffs to brave the horrors of a barbarous shore?—that will incite thousands of Martyns, and of Careys, and of Morrisons, to arm themselves on the consecrated spots where these foremost warriors fell? I know not what the sentiment of this great audience may be on a subject so momentous: but as for myself, I cannot, at whatever risk of offence to friends, and of ribaldry from enemies—I cannot without treason to my God and Saviour—I cannot but give vent to the overpowering emotions of my own heart, when, in the face of England, Scotland, and Ireland, I exclaim, 'Oh! that mine head were waters, that mine eyes were a fountain of tears, that I could weep over the fatal, the disastrous inconsistencies, of many of the most renowned of the leaders of our people!'

"What, then, is to be done? How is the gigantic evil complained of to be efficiently remedied? Never, never, till the angels of our churches, whether ordinary pastors or superintending bishops, be shamed out of their sloth, their treachery, and their cowardice. For, rest assured, that people would get weary of the sound of the command 'Go, go,' when those who make it are themselves so seldom found willing to go! How, then, is the remedy to be effected? Not, believe me, by periodical showers of words, however copious, which fall

> '—— like snow-flakes in the river,
> A moment white, then gone for ever.

No; but by thousands of deeds that shall cause the very scoffer to wonder, even if he should wonder and perish—deeds, that shall enkindle into a blaze the smouldering embers of Christian love—deeds, that shall revive the days of primitive devotedness, when men valiant for the

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truth, despised earthly riches, and conquered through suf ferings, not counting their lives dear unto the death.

"Show me the Christian men, who, unlike the archangels that cannot leave their thrones, may, if they will, relinquish, in a single hour, all their stations of dignity, all their offices of state, and all their high temporal prerogatives.

"Show me the Christian men, the praises of whose erudition resound through the annals of literature, ready to go forth, and, on an errand of salvation, willing to bend their lofty intellects to the capacities of the poor and illiterate. Show me the men, the fame of whose sacred eloquence never fails to attract overwhelming crowds of eager listeners, ready to go forth and preach the unsearchable riches of Christ, though it may be in broken accents, and with a stammering tongue. Show me the men, the skill of whose statesmanship calls forth the plaudits of admiring senates, ready to go forth on the godlike embassy of causing the Indian, and the negro, and the rude barbarian, to know 'the Divine and glorious conquest once achieved on Calvary.' Show me the men, whose brows are encircled with the mitre or the coronet, ready to cast both down at their Master's feet, and go forth into heathen lands, prepared to suffer and prepared to die, and in dying, earn to themselves the nobler crown of martyrdom. Show me one and all of our loud-talking professors, from the peer of the realm down to the humblest pastor or member of a flock, not satisfied with shrivelling their little services into the wretched inanity of an occasional sermon, or a speech, easily pronounced and calling for no sacrifice. Show me one and all of these, joyfully prepared to respond to their Master's summons. And when the loud cry is raised, Who will march to the battle field? who will go up to the help of the Lord against the mighty? let us hear the prompt and eager reply from a thousand voices, 'Lord, here am I; send me.' And I appeal to you, as men and

as Christians, whether examples like these of heroic self-devotedness would not do a hundred times more to stir up the spirit of apostles and martyrs, that has been allowed to slumber for ages in their tombs, than thousands of sermons, and tens of thousands of speeches, though delivered in higher strains than ever angels sung?

"But I shall be told I am now trespassing beyond the bounds of reason and sobriety, yea, that I am soaring on no waxen wings into the regions of wildest Utopianism? What!—it will be said, and that too by numbers who make flaming professions of the name of Christ,—what! philosophers, and pulpit orators, and statesmen, and Lords spiritual, and Lords temporal, who reckon it no small stretch of magnanimity and condescension to take missionaries, who theoretically constitute the highest, but practically the lowest and most despised caste of Christian pastors, under the ample shield of their patronage and protection! What! expect one and all of these to descend from their eminences of honor, and go forth themselves, content with the humble fare, and arrayed in the humble attire of self-denying missionaries? Is not this the very climax of religious raving?"

My answer to all this was a simple reference to the marvellous example of him, who, "though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich."—After a condescension so stupendous, it is little short of the very climax of effrontery to say, that it is beneath the dignity of the chiefest man on earth, to go forth, and tread in the footsteps of the Divine Redeemer, in seeking and saving the lost, through any of the climes of earth.

I must say one word, before concluding, to the members of churches. They, too, have their duty to perform. What earnestness of prayer, what liberal contributions, ought to be expected of them! Friends and Brethren! look at what is doing. Is it not the fact that there are

numbers in every Christian Church that do not contribute anything to this great and glorious cause? and, with a very few exceptions, we must admit that the generality do little. What do the majority do, compared with what they ought to do? When you come to look at the matter, one's face must be suffused with the crimson blush of shame at the very thought of it. The day is coming when the kings of Seba and Sheba shall offer gifts. But what are members of the flock of Christ doing now in this respect? It cannot be gainsaid that, at the present day, vast prodigality exists, even among the professing members of churches, in order to conform to the ways of the world; yea, that even God's people often leave for themselves very little to spare in connexion with the blessed cause of the Gospel. Dear friends! how do the mass of the worldly spend the substance which God hath given them? Look around and tell me, Is it not in extravagance and waste? Have you not heard of persons going to worldly exhibitions, and scenes of vanity, boasting of carrying thirty or forty thousand dollars' worth of money on their backs, and perhaps come and give one dollar grudgingly to the cause of Christ? How long is this to continue? How long is the Church of Christ to be thus disgraced by persons calling themselves by his name? I know the subject is not palatable; but I do not come here to please anybody. I come to testify for God's truth, and for duty towards God and His Gospel and the souls of men. (Loud applause.) I protest I would rather preach a church empty than shut my mouth against uttering one truth of God's. (Renewed applause.) I would rather go and beg my bread —I would rather, if I could not so get it, go into the grave as a martyr, than knowingly, for the sake of pleasing men, pass by one single truth within the bounds of the volume of the blessed God. (Loud applause.) I would not be a party to such a suppression of Divine Truth for all the World; for the day is coming when that Truth shall be

found more precious than all things. Excuse my speaking plainly. Your own kindness compels me to speak plainly, because I love the Christian people of this country. I felt so when I came here, and I feel so still more now. I love the people of God in this country, for I am bound towards them by cords which nothing but death will sever; and it is because I love and have an attachment for them, that for their sakes I will speak plainly, even though the Truth may be unpalatable. If this tendency to worldly conformity is not stopped, but allowed to run free without any check, the end will be that the blessed Gospel will be bandaged. Like the mummies of Egypt, the outside will present beautiful decoration and brilliant colors, but the inside will be nothing but rottenness and dead men's bones. (Loud applause.) Oh, Friends! let us awake and see to it, and ask ourselves the question what is the direct and instinctive effect of all these worldly conformities? What is it? Is it not to beget pride and arrogance? Is it not to generate vain and idle imaginations? To originate and perpetuate manners, habits, customs and fashions that fill the soul with vanity and folly, and diffuse all around such baneful exhalations as smite and destroy with the rapidity of a moral pestilence? How can the true people of God become so infatuated as to lend their sanction to all this abuse of providential favors? How would it become the King's son—or the President's son, in this Republican America—were he to copy in his attire those who, for crime, have been condemned to perpetual imprisonment? How would it become him to expend his noble fortune in emulating the manners, and encouraging the pursuits of those who continue rebels against the constitution of his country, and his own father's government? I do, then, fearlessly ask the question, who can estimate the degradation and iniquity of those who by their profession ought to be accounted in the number of God's children, and, as such,

princes of the blood royal of Heaven, if any of them should be found exhausting the gifts of their Heavenly Father in the vain and foolish, the wicked endeavor to conform to the habits, manners, and fashions of this world's votaries—habits, manners, and fashions which only tend to beget and multiply the seeds of moral evil, and so recruit the number of traitors against their Heavenly Father's throne?—when all the while, the cries of human wretchedness ring in their ears, imploring the common offices of Christian charity; and the deeper and still more piercing cry of perishing multitudes in this and in foreign lands, to whom might be made known the volume that unfolds the glad tidings of great joy?

Then, let us awake, and see to it, whether as ministers, or members of the Church, we should not instantly resolve to rise up to the Scripture standard; as God will one day deal with us, in righteousness, if we do not?

Allow me, now, in conclusion, with my whole heart, to utter the Apostolic word "Farewell!" I use it in the Scriptural, Apostolic sense, "Farewell!" Oh! there is a mine of meaning there. May you fare well! May it fare well with you, with your bodies, with your spirits, with your families, with your friends, and with your country! May it fare well with your souls in time, and may it fare well with your souls through all Eternity!

And in bidding you farewell, as the last audience assembled here, unconnected with specific objects, allow me to refer again to one point brought out in the beautiful prayer to which we were privileged to listen at the outset.

We are living in dangerous and disastrous times. We are upon the verge of mighty events with their accompanying perils; and surely it will become us to look and see who can be our assistants and companions in the day of trial. I do, therefore, rejoice in that happy and generous allusion to the "old country," as it is called here. My Friends and Brethren,—he who is now addressing

you, if he knows anything of his own heart, can truly say, that he came to your country, without any antecedent prejudices or reasonless antipathies. It was his prayer and his endeavor, to look at humanity everywhere in the light of Scripture; and if he found, in this or any other region, any bearing the image of Christ, to hail them as his brethren in the Lord, and to rejoice in their welfare and abounding success. This was the spirit in which he came among you; and I have to rejoice and testify that the more I have come in contact earnestly with the real, loving Christians of this country, the more has my heart yearned towards them; and that being so, I confess that I now feel more intensely than ever the desirableness of a real union—not a paper, or parchment, or merely political—but a real, moral, spiritual, and intellectual union—above all, the moral and spiritual—between Great Britain and the United States of America. (Loud and prolonged applause.) They are, it must be owned, prominently the two most highly favored countries at this moment upon the face of the globe; for they do contain more of the treasures of pure evangelical Truth and Knowledge, whether sacred or profane, than all the other countries in the world put together. One is sure to be in the right when he says that were you to look at the whole of Christendom, probably within Great Britain and the United States you would find not less than nine tenths of the entire living Christian knowledge and living Christian practice upon the globe. (Applause.) Ought not this to bind us together more than ever as countries in all great Christian relationships and enterprises? I cannot help feeling delighted in finding that the more I become acquainted with the *real* Christian inhabitants of this country, the more intense and sincere do I find the spirit of sympathy between the Old and the New, or old world and young. (Applause.) The Atlantic cannot separate them; for they are really as much one in all that consti-

tutes the true greatness and happiness of society, as if the Atlantic were a river, or no river at all between them. (Renewed applause.)

There was a day when there was fierce contention between the two countries, leaving behind it a residuum of long and sore irritation; but the men on either side who were the combatants, have gone to their graves, and we, their children, whether upon one side of the Atlantic or the other, are not personally answerable for their sayings and doings. We are answerable for our own offences; and of this I am sure, that there is not a right-thinking man in Great Britain, at this moment, who, looking back to the past, is not willing to confess, that, through ignorance and other causes, there were men then in the mother country, that did deal unkindly with your fathers, and did inflict no small injury and wrong. What more can you expect from the children, when they thus confess the errors or sins of their fathers, and admit that they are ready to do what in them lies to repair their errors or redress any injuries, inflicted by them? (Loud applause.) There breathes still in both countries the same unextinguished spirit of liberty which has come down for ages and generations in the midst of the Saxon race. There is the same hatred of tyranny, despotism, and oppression. This is common to us both. On both sides there are fools, and hireling mercenaries, and stolid, but selfish, short-sighted agitators. This, candor and honesty constrain us to confess. But why should we allow the ungenerous words, the unworthy suspicions, of speculators or agitators, on the one side or the other, to be the real index to the spirit and heart of a great nation? Sometimes I have heard it said that there was no real poetry in America—nothing written that will live for a generation; but I believe that there are things written here which even British posterity will not let die. In reading one of your lyric odes of purely indigenous growth,—

evidently written by a genuine New Englander—I met with two stanzas, which as they touch beautifully upon the point we have been considering, I will repeat:—

"Though ages long have passed
Since our fathers left their home,
Their pilot in the blast,
O'er untravelled seas to roam—
Yet lives the blood of England in our veins,
And shall we not proclaim
That blood of honest fame
Which no tyranny can tame
By its chains?

While the manners, while the arts
That mould a nation's soul,
Still cling around our hearts,
Between, let oceans roll,
Our joint communion breaking with the sun,
Yet still from either beach,
The voice of blood shall reach,
More audible than speech,—
We are one."

Let us then arise and prove, by words and deeds, that we are really one,—one, not in blood only, but one in origin—one in language—one, in the spirit of civil and religious liberty—and above all things, one in Faith—a common faith in our blessed Lord and Saviour Jesus Christ. Let us arise, then,—and, heart to heart, spirit to spirit, shoulder to shoulder, let us prove that we are one in Christian enterprise—one in burning desire and self-sacrificing effort for this world's evangelization. Let us arise and march together and abreast, as one mighty regiment or phalanx to the spiritual conquest of the nations. And may the day arrive when not only the sons of America and Britain, but all kindreds and tribes redeemed by the blood of the same adorable Saviour, shall unite in singing, "We are one, we are one."

Friends and Brethren: with the Bible in our hands, and

trusting in the Living God, what have we to fear? The whole creation is now in the throes of a new birth—groaning and travailing in pain for the manifestation of the sons of God. Soon, shall nations be born in a day. Soon, shall kingdom after kingdom be added to the Empire of the Great Messiah. Soon, soon, shall the Waters of Salvation, instead of being shut up as heretofore, within scanty channels, overflow their banks, in copious streams,

> "Till like a sea of glory,
> They spread from pole to pole."

(Loud and prolonged applause.)*

Rev. Dr. Tyng was introduced by the President, and said that he had been requested by the Convention to present this closing resolution to the meeting. He would only ask his friends to consider it for a moment, and if they approved of it to give it their concurrence:

Resolved, That we acknowledge the temporary sojourn among us, of our highly valued and beloved friend and brother, the Rev. Dr. Duff, as a special mercy of the Divine Providence to American Christians, in that it has been made by the gracious blessing of God, the INSTRUMENT of recalling more vividly to our minds, the great fact of our union in one body, and in one spirit, in Christ our Lord; of awakening among us more enlarged desires and views in reference to the propagation of the Gospel, and the interests and prosperity of Christian Missions among the unevangelized nations of the earth;—of leading us to value more highly those great doctrines of our common salvation in which true Christians are agreed;—of exciting us to seek and love the things which make for the peace of the Lord's church, and wherewith one may edify another;—and of encouraging us to direct and in-

* The Reporter regrets having lost the concluding passage in which Dr. D. drew a picture of the present ominous state of the world, and the awful judgments that seem to be impending over it.

crease our efforts towards an enlarged and more practical perception and employment of our Christian unity, in ministering the Gospel of our Lord :—

And, now that it is the will of God, that our beloved brother in Christ, should leave us again, for the missionary work among the heathen, in which he has been so highly honored of the Lord, while we bid him a tender farewell, we assure him of our most affectionate gratitude for his wise counsels, and truly spiritual and evangelical exhortations and addresses; of our faithful prayers for God's continued blessings upon his work; of our joy in the confidence we have of his successful labors in the Lord; and of our cherishing the lively hope, that we may meet him with the multitude of the redeemed from all lands, in the glorious kingdom of our Great God and Saviour Jesus Christ.

The resolution was declared unanimously adopted.

After Doxology and Benediction by the Rev. Dr. Bangs, the Convention adjourned *sine die.*

Saratoga C
County Bible
Society

DELI

AT BALLSTON SPA, JANUAR

BY

REV. A. B. BULLIONS,

OF WATERFORD.

WITH

THE MINUTES OF THE ANNUAL MEETINGS;

THIRTY-FOURTH AND THIRTY-FIFTH ANNIVERSARIES.

BALLSTON SPA, N. Y.:

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ADDRESS.

The time for pronouncing elaborate eulogies upon the Bible is past. It has built to itself a monument as lofty as the skies, as enduring as eternity. The evidence of its beneficence is so conclusive, the records of its triumphs are so many, the glory of its destiny is so obvious that henceforth, it can neither be injured by the censure of its enemies nor enriched by the praise of its friends. Travelling in the greatness of its strength, it has come down to us from dim and bygone ages, laden with the spoils of infidelity and adorned with the blessing of the good. It has come forth brighter from all the ordeals through which it has passed. The keen eye of criticism has discovered in it no mistatements and no contradictions. The acute judgment of philosophy has acknowledged the stability of its foundation and the correctness of its logic. Science, in its ceaseless progress, has never found it in conflict with its discoveries or opposed to its advancement. The shafts of ridicule have fallen harmless from its burnished shield. The power of kings has failed to lessen its authority or

circumscribe its influence. Dwelling in the polluted atmosphere of sin, it has still retained its truths uncorrupted, its purity untarnished. It is precisely the same Bible now that was written by the inspired patriarchs, prophets and apostles. Preserved for ages by the wonderful providence of God, it is now with us, a glory in our midst. Its monument is the civilized world. Its praise is in the mouths of kings and statesmen. Its principles are at the foundation of the noblest and mightiest human governments. Its morality enters into almost all systems of human philosophy. The loftiness of its eloquence, the beauty of its poetry, the purity of its precepts, have won the admiration even of its enemies, while its great and glorious Hero stands confessed by the vilest of sceptics to be more just than Aristides, wiser than Socrates. Better than all this, it has the witness of its power and influence in a thousand times ten thousand hearts; it has solved for them the problem, "How can man be just with God?" it has shown them the path by which they may return from their wanderings and be rebound to Him that is Holy; it has placed in their hands the price by which they may reprocure the immortality that they forfeited; it has been life to the dead, light to the blind, liberty to the captive, bread to the hungry, peace to the wretched, joy to the sorrowing—and, now, more than we can number of the sons and daughters of God by Jesus Christ, testify to the magic power of His Word, as they tell of the transformation it has effected in their souls, of the hopes it has awakened in their breasts, of the new world of beauties and enjoyments, it has opened to their vision.

Thus, the Word of the Lord is *tried*. It is established upon a foundation, henceforth, immoveable. It has won from the world a tribute which can never be withdrawn. It has seated itself too deeply in the affections of its friends ever to be displaced.

It is not for this generation of christians then to fear for the continued existence and authority of the Word of God. *That* is no longer a problem. The battle with infidelity has *already* been fought and won. The principles and precepts of *the Word itself*. the enemy dares no longer *openly* attack, and though it is true that German Rationalism still continues to deny to God the authorship of his own blessed Volume, yet it is evident that this is the last stand-point of the foe and it is easy to predict that the cavils of *these* infidel objectors also will soon disappear before the truth, like the mists before the morning sun.

If then, it is not the main business of our generation to lay the foundations of the word of God, to battle with its enemies, to assert and maintain its integrity and its truth, what *is* the high mission to which we are called of God? It is to build upon the foundations already laid; it is to spread the triumphs already achieved; it is to give this pure, this heaven-born, this well established Record to a world that needs it; it is to follow up the labors of those noble spirits who, in days of yore, fought face to face with the infidel foe; it is to take the blessed Volume baptised in their blood and wreathed in glory by their toils, and put it into the hands of every accursed outcast from the favor of God, and bid him read how Christ was crucified for his sins. Oh! it is a noble mission, thus peacefully, undisturbed by foes, confident of the issue, to scatter the good seed of the Kingdom leaning upon the promise of the ingathering of a glorious harvest!

And, now, it might be enough to say to the members of this Society, 'Go ye on to fulfill the mission of your God. The work is its own reward. The event is sure. The glory that will follow is more than tongue can express or thought can conceive'—but it seems to me that there are some truths that ought to be distinctly before our minds, truths, which the wondrous providence of God has recently

developed and which ought to be encouragement to the heart and strength to the hands of all who account it a privilege to labor for the Bible cause. These truths form so many signs of promise for the word of God and will be sufficiently indicated as we proceed to speak of

The humiliation of the Papacy.

The advancement of the Physical Sciences.

The enlargment of Christian Sympathy.

I. The humiliation of the Papacy—The proud, the accursed Papacy! How ma y crimes against the Word of God must be laid at her door, crimes awfully aggravated by the name she has borne and the professions she has made. Arrogating to herself the sole right to teach in the Church of God, she has abused the power thus fraudulently obtained to lord it over the consciences of men and to deny them that pure Word of God that ought to be free as air. She has hidden the blessed volume of Revelation in the dark cloisters of her monks. She has put upon it the garb of an unknown tongue which few can understand. When she has seen fit to dole out a little pittance to the multitude, she has so adulterated it with her forgeries and encumbered it with her misrepresentations as to make it speak her own falsehood and not the truth of the living God. To forever exclude her dupes from even the desire and possibility of becoming acquainted with this Record of their rights and privileges, she has unblushingly taught that "ignorance is the mother of devotion." She has demanded unqualified submission to *her* as the only door into heaven and armed with this terrible instrument of power, she has threatened the fires of hell to all who should dare to dispute her claims or seek to know more than she was willing to teach them. Thus, she has wielded a despot's rod, and she has wielded it, too, with an iron hand. The long reign of night in the middle ages, the yoke of oppression that has rested for centuries upon the neck of Europe, the strong chains that have

so long bound the human mind, the pall of death that has so long rested upon human energies—all are the fruits of her system of fraud and cruelty. Her garments too, are red with the blood of those who loved the *Bible* and whose only crime was that they read it, with the blood of those who fell as martyrs to the *principles* of the Bible, but who, thanks to the Bible, were enabled to give in their dying testimony to its worth, To all this, she has added the insult of doing it in the name of Christ, of throwing upon the blessed Son of the Highest the odium of being the author of her own vile fabrications and atrocious cruelties.

Such is not even a single page from the record of the sins of the Papacy against the Word of God, but these are enough to condemn her. Knowing these, every friend of the Bible must hail with joy the day that gives a token of her downfall. That day has dawned. The political revolutions of the last two years speak no equivocal language. They foretell the speedy and final overthrow of the most deadly, the most cruel enemy of the Bible, and yield a sign of happiest promise to them that love the truth and rejoice in its extension. What a mighty contrast is there between Rome as she once was and Rome as she now is! Once she had her foot upon the neck of the proudest governments of Europe; once her smile was courted and her frown was feared by kings and conquerors; once she dictated laws to the nations and held in her keeping the bodies and souls of men; once the thunders of her anathemas drove to despair the superstitious mind upon which they fell and millions acknowledged her arrogant claim to be the holder of the keys of Heaven and Hell.

But what is Rome now? The same despotic, cruel, selfwilled mystery of iniquity, opposing and exalting herself above all that is called God or that is worshipped, but how fallen from her power, her influence, and her glory! The embodiment of all this power and influence and glory, the

self-appointed Vicar of Christ, a weak, vacillating Prince is a wandering beggar—the hiss and mocking of his subjects—the laughing stock of the civilized world—a degraded outcast from the sympathies of humanity!* In the mean time however, there are no concessions from the exiled prince to the outraged people, no modification of measures to suit his own circumstances or the age in which he lives. There is the same lofty arrogance, the same proud pretension, the same loud swelling word of vanity, the same preposterous claim to universal homage—and this loftiness of profession serves but to make almost infinitely deeper the actual humiliation of the man of sin. He sends forth his bulls but they are simply ridiculous. He utters his anathemas, but those whom they curse laugh at the harmless missives. He asserts his claims, but the people answer only by indignantly trampling them under foot. Indeed the Papacy in her present developement is the mere mockery of the world; those who know her best despise her the most, and what little influence she yet retains, she is fast losing by her own suicidal policy; making no concessions, bending to no circumstances, holding the same lofty pretensions in the face of an intelligent world, she is thursting a dagger into her own bosom and rushing, blindfold, to irretrievable ruin;—indeed it seems as if events had taken exactly the proper shape and as if Rome had conducted herself in exactly the proper way in order to secure her deepest humiliation, and her speediest overthrow; and we may make the confident assertion—an assertion that is borne out both by the Word and the Providence of God—the doom of the Papacy is written; it is written upon her own brazen forehead by the finger of the Almighty. She is going down to the dust, still arrayed in her gaudy trappings, and still uttering her proud and blasphemous lan-

*Since the above was written, the Pope has returned to Rome, *not* recalled by the voice of an affectionate people but forced upon them by the bayonets of a foreign power. This is more degrading than to be an exile, and so far from brightening the prospects of Rome, but fixes the eyes of the world upon her shameless despotism and convinces every intelligent mind that soon she must fall to rise no more.

guage. Unrepentant and unforgiven, she is folding around her own winding-sheet and sinking rapidly into an unwept and unhonored grave,—and when she dies, then the greatest enemy of God's immortal Truth will have perished, then the great stone will have been rolled from the tomb of the nations that the Word may enter in and speak life to the dead! Hail, then, the glad sign of promise for the blessed book of God! Its greatest foe is crippled and almost destroyed. She is impotent to keep the bread of life from the starving multitude. The nations born to be free have thrown off once and forever her chains. They have demanded as their right, the pure, unadulterated Word. They *will* have it; and when they read its pages, it will be to them as life from the dead, the Cross of Christ will be exalted, and God will be praised!

II. A second sign of promise for the Word of God is THE ADVANCEMENT OF THE PHYSICAL SCIENCES.

The world is the scene of the wondrous workings of God to the intent that the eternal counsels of His Will may be brought to pass, These counsels all centre in the great purpose of restoring our race to the likeness and fellowship of Himself and of placing Jesus upon the throne as Lord of all,—the acknowledged Savior and Sovereign of every heart. The great instrumentality to this end is his own Divine Word, which must reach every land and shed its light upon every soul, before the full blessing can come. There are, however, a thousand subordinate instrumentalities, which all unite and work together to the elevation and spread of this glorious Word, instrumentalities which, like favoring gales, take up and bear to every corner of the globe these leaves of the Tree of Life, which are for the healing of the nations. Among the most prominent of these we place *the physical sciences*, for whose unexampled progress in which, this age is especially distinguished. Between these and the progress of the Gospel, there seems

at first sight to be but little connexion and those engaged in their study and promotion very seldom have anything in view beyond their own interests and the interests of Science; but a little examination will satisfy every mind that almost every improvement in the mechanical arts is a wonderful agent in advancing the triumphs of the Bible, and that those who make these improvements though they may be personally the deadliest foes of the Gospel, are in reality its most efficient promoters. Thus, who can estimate the indebtedness of the Bible to the art of Printing and to every successive improvement in the printing-press and in paper-making, now rendering it possible to multiply copies of this Record of divine truth with a rapidity and cheapness absolutely astonishing? Who can calculate how much of the homage the Bible now receives is owing to the discovery of the polarity of the needle, showing us a path through the trackless ocean in the darkest and stormiest night and enabling us to bear with rapidity and safety the Bibles which the printing-press has multiplied to every clime and people under heaven?

These are examples from the past which are however still before our eyes, but how wonderful does the progress of the present age in all the mechanical arts indicate the way of God's Providence in ushering in the millenial glory which the Bible contemplates! The application of steam to the purposes of rapid and safe locomotion with all its attendant benefits, the employment of the lightning of heaven for the instantaneous transmission of thought from place to place, the revolutions which these things have effected in the social habits of men, the activity they have communicated to the mind, the life and energy they have imparted to commerce, the frequent and friendly intercourse to which they have given birth among the nations—who is so blind as not to see what an immense bearing these things *must* have upon the evangelization of the world? Behold

what our age has brought forth directly before our eyes and whose beginning we can all well recollect. Through the labors of the chemist and geologist, almost all the resources of the physical world have been made the servants of man. Through the mighty agency of steam, the ocean and the land are traversed with a speed and burdens are borne over their surface with an ease that almost exceeds belief. Along the telegraph wire intelligence flies as quickly as the lightning can carry it. At this very moment there is establishing a commercial route to the eastern world, which will shorten the distance to every corner of the earth, at least one half. At this very moment there is springing up, on our western borders, a mighty nation, which, to all appearances, is destined yet to become the very center of commerce and through which, christianity, and civilization and refinement, taking a westerly direction, are to penetrate the heart of Asia ;*—indeed, if time and space are but relative terms, then we may truly say that the present ease and rapidity of communication from place to place and the wonderful advancement of the mechanical arts have, so to speak, reduced this, our world, to a tenth of its former size, and made every man's life tenfold more efficient for good or evil than were the lives of our ancestors. We confine ourselves within the bounds of truth when we say that one year now produces the work which forty or fifty did a century ago, and that, therefore, the active world moves on forty or fifty times faster than it did then.

Now, what influence do these things have upon the cause for which we labor and pray? The question is easily answered. As the great commercial nations are christian nations, their ships in visiting every isle and continent bear

*It is confidently anticipated that but a few years will elapse before the whole commerce of the western world with the East Indies will pass through California. This will bring together and mingle nations, that have ever hitherto remained separate,—a result, the bearing of which upon the evangelization of the East, the wildest enthusiast can scarcely overrate. Indeed this process of mingling has already commenced. Hundreds of Chinese have already found their way to the Sandwich Islands and the cities of California. There, their national prejudices must be lost, many of them will embrace Christianity, and thus the influences of Christianity will be borne back to the Celestial Empire and scattered among its teeming millions.

with them christian customs and bible influences and give them to all people. As space becomes more and more narrowed by the rapidity of communication, the heathen are brought nearer to the christian nations and therefore nearer to the Gospel; and thus the barriers that separate nation from nation are most effectually broken down. As intercourse increases with the successive improvements that take place, and as rail-roads multiply, binding the different parts of continents together, separate and selfish interests vanish away, suspicion is disarmed and confidence is inspired, men mingle in fraternal harmony and views are interchanged freely and without reserve. The lovers of the Bible take advantage of such happy openings to the heathen, and spread among them the Book of God; while the heathen themselves, wondering at the power and knowledge of the strangers in their midst, enquire anxiously for their source and find them in this same blessed Book. Thus the Word of the Lord bears with it its own recommendation and casts down by its own irresistible power the idols of the heathen and the structures of superstition. What a happy sign of promise then does our age afford! how wonderful God works for his own glorious truth! how large a share do all mechanical improvements have in making up the history of Redemption! how rapidly, through them, is the way opening by which the Sun of righteousness may ascend unmolested and gloriously to the zenith!

III. We mention but one more sign of promise for the Word of God, and that is, THE ENLARGEMENT OF CHRISTIAN SYMPATHY.

Many of us will remember a time in the history of the Church, when there were no missionary associations and but few attempts to propagate the Gospel beyond the bounds of Christendom. We will remember also that, at that time, party lines were strictly drawn and denominational prejudices and feuds were rife. The energies of the

Church were wasted in profitless speculations and in worse than profitless quarrels. There existed little of that union and meekness and forbearance that should characterize brethren; and the constant and ill-natured disputes of the disciples of the same Master stained the purity of the Church and blocked up the chariot wheels of the King of Zion. Now, how happily all things are changed! Each denomination may hold and maintain its distinctive views, but this is no barrier to the fellowship of the saints. Love and unity, and deeds of charity have come to be regarded as worth more than denominational walls and scholastic disputes. For years, almost all sects of christians have been laying aside their mutual animosities and coming together upon the broad platform of an evangelical Christianity. They have discovered that they may still maintain their own views, and yet still be *one*. They have found out that they can serve their Master better by turning their weapons against the common enemy than by drawing out each other's life-blood. They have therefore come together in amity and affection. They have fed a mutual love at a common altar. They have mingled their hearts and intertwined their arms and promised to stand or fall together in the defence and propagation of a common Christianity. Hence our Bible, our Tract and our Missionary Societies—the glory of our age and country—many in one—christians, firm, faithful, determined in the maintenance of their peculiar views, yet standing together, rank close to rank, the sacramental host of the living God!

In such a union, there is vast and ever-increasing strength; and, as now all the energies and weapons of this great host have been withdrawn from the work of destroying each other, they have been turned to the nobler work of overthrowing the kingdom of darkness, by scattering throughout its length and its breadth the pure light of the Word; the heart of Christendom has gone out in yearn-

ings after those that sit in the shadow of death; the hand of Christendom has taken hold of the glorious message that has been with her from the beginning, "Go, preach the gospel to every creature"—and, now, under the constraint of Christ's love and under the high and enobling motives of a pure christian philanthropy, the work goes bravely on—the missionary with the Bible in his hand is already on the cold shores of Greenland, and in the very heart of burning India—already, has he planted the banner of Bible Truth on the sickly coast of Africa and in the cities of the Celestial Empire—already, is he hastening away to every quarter whence comes the cry of sin, to every land where human woes are felt, and human hearts are beating,—already, is he going forth with the sword of the Spirit even to invade the country of the Bible's most cruel enemy, and to tear the triple crown from the head of the Beast!

With hearts thus beating in unison, with hands thus strengthening and upholding each other, with zeal thus defying wide oceans and sickly climates, what may not be hoped for the Word of God from the labors of its friends? What results too great to be confidently anticipated from that love that goeth everywhere, and melteth all things, and whose object is to rebind an alienated world to its God!

Such then are the three prominent considerations that ought to encourage us in our high and holy mission to a world without the Bible, *the humiliation of the Papacy, the advancement of the physical Sciences, and the enlargement of christian sympathy*—the *first* opens to the Word, doors long, cruelly and tyrannically closed up—the *second* affords facilities for supplying the demand thus providentially created, and opening other doors beside, provides the means for bearing the truth, through them, to all nations—the *third* is the *great motive power*, urging Christendom to the

performance of her duty to the world, leading her to make science subordinate to the ends of the Gospel and inducing her to occupy the broad fields, so unexpectedly thrown open to her labors.

And here I would not have you fail to remark how these three great characteristics of the age *assist each other*, how they are linked in together, and mutually concur to the production of the very end which the Gospel contemplates —the redemption of the world. Not only are christians now able and ready to bear the Bible to every land under heaven, but every land is also ready and waiting to receive it. By a remarkable succession of events, the Providence of God has thrown down every barrier—and, now, just as every field is inviting the reapers, the reapers are going forth with their sickles to gather in the harvest. And not only so, but just at this moment also, when the fields and the reapers are both ready, so are the means of communication open by which the latter may go swiftly to their work and the strong ships waiting to carry them safely on their mission of love, while the ever-increasing and friendly intimacy of the nations is removing prejudices and breaking down obstacles and giving a reliable pledge that the work, ere long, shall be completed. Thus, all things unite together to hasten on the day of Redemption; and this will be more apparent year by year. Every year, the number of missionaries will increase. Every year, more ships will be employed in the delightful work of carrying the Bible to the nations; and as new and quicker modes of communication are opened, so will the knowledge of the Lord run more swiftly to and fro. How wonderful in counsel and excellent in working is our God! how all things unite to fulfill His purposes with reference to fallen humanity! how precious the privilege to us of living in such an age as this, in the very last hour of that night that has so long enwrapt the nations, the beholders of the

first streak of that day that is destined to light up the lowest valley with its effulgance! how delightful the privilege of standing, as we do, on the sun-lit mountain-tops and of knowing that the glorious Sun shall not stay in his course till every child of Adam feels his warmth! How glad the tidings, too, that shall soon be sounded in the ears of all the world! Though as yet they know it not, what glorious prospects are before the heathen from the achievements of Science and the labors of Christendom! Yes! ye nations of the earth, that are bound in the chains of superstition and wrapt in the robes of night! the day of your redemption draweth nigh. The coal and the iron and the gold from the bowels of the earth are working for you. Rough hands and strong minds and melting hearts are working for you. The shop, the printing press, the steam and the lightning are all busily engaged in solving the problem of your deliverance. Souls, burning with the love of Christ are consecrating themselves to be your teachers. The ships and the rail-cars are standing ready to bear these teachers to your door. Science is opening new paths through the sea and over the land by which they may reach you. God is planting new empires by which the glorious Sun of truth may be reflected more quickly upon you. The student, the inventor, the artizan, the laborer are all toiling amid the busy scenes of civilized life for your redemption. Oh! may the Holy Spirit come and consecrate these elements more entirely to His work! May He come and more swiftly accomplish by them the mighty purposes of His love!

But while we thus dwell with delight upon the destiny to which the nations are to be advanced by the Word of God, we must not forget the destiny of the Word itself. A moment's reflection will convince us that ever since its existence, the Bible has been constantly gathering to itself new revenues of glory. The progress of history has fulfilled its prophecies. The progress of science has confirmed its

statements. The progress of civilization has convinced the world of its power. Its conflicts with infidelity have tested the stability of its foundations. Its triumph in every conflict has planted it deeper and deeper in the confidence of men; while its silent, transforming, cheering influence over ten thousand times ten thousand hearts has been bearing a constantly increasing testimony to its adaptation to the wants and woes of humanity.

And so it will go on. As the counsels of God are still further developed in the history of man; as infidelity makes new attacks and meets with new defeats; as the Gospel obtains a wider and wider sway over the minds of mankind, so will the Volume of Eternal Truth become more and more radiant with glory. And when the last prophecy is fulfilled—when Science has achieved its crowning triumph in the physical world—when the truth has been planted and brought forth its fruits in every land—when the Sun of Righteousness, in his onward march, has arisen to the zenith and is pouring down his warm beams into every valley—when, in one word, the day of millenial glory is spreading its gladness to the remotest corner of the globe; *then*, shall the Word of God be raised to its true position and exert its appropriate influence—then, it shall be laid at the foundation of every human government,—then, it shall be the counsellor of every king and the wisdom of every senate—then, it shall form the substance of all philosophy and be the glory of all science—then, it shall direct the labors of all the world and secure the homage of every soul—then, it shall hold an honored place in every palace and in every cottage—then, it shall be read with joy and be re-read with rapture by every lip—then, it shall awaken and satisfy the desire of immortality in every heart—then, it shall dwell in every broken circle, the comfort of the mourner—then, it shall lie upon every sick-bed, the support of the languishing—then, it shall be clasped in the with-

ered arms of all that die, their salvation, their hope and their joy!

Then, too, the Bible Society shall be no more, because it will have fully accomplished its work. Having run its glorious course and fulfilled its holy mission in giving the pure Word of life to every dying sinner, it will pass away, to exist no more forever, and its warmest friends will exult in the blessed consummation that has caused it to cease from its labors. But, till then, let this noble institution live! let it live in the confidence and affection of every heart! let it live to diffuse more and more widely the light of life and joy! In the arms of faith, let it be borne to the mercy seat by every one who loves the Lord Jesus Christ. Let its energies be increased by the prompt and active labours of every friend of the truth. Let the sphere of its influence be enlarged by the pouring of many a consecrated gift into its treasury. Let us who love it show ourselves worthy of the age in which we live and of the truth we possess. Let us heed the signs of the times and be wise in our generation. Let us hear the voice of Providence, calling us to the mighty toil of God's chosen ones. Let us take hold, manfully, upon the wheels of the Redeemer's Chariot, and whirl them on to their glorious destiny. Let us be men—be christians. It will hasten on the triumph of the One we most love; it will enhance the value of the Crown we most prize.

MINUTES.

The Saratoga County Bible Society, held its annual meeting in the Methodist Episcopal church, in the village of Ballston Spa, on Wednesday, the 24th day of January, A. D., 1849.

The meeting was called to order by JESSE H. MEAD, President, after which the meeting was opened by reading the 2nd chapter of Isaiah, by the Rev. Peter P. Harrower, and prayer by the Rev. N. S. Prime, D. D.

The minutes of the last meeting were read and approved.

The report of the Executive Committee was read, as follows;

The Executive Committee of the Saratoga County Bible Society, beg leave respectfully to report, that they have during the year held meetings for the transaction of all necessary business and have sought to perform all the duties enjoined upon them by the constitution.

No speaker having been appointed at the last annual meeting, the Committee have invited the Rev. H. L. Starks, of Ballston Spa, to deliver the address at this meeting, and are happy to announce Mr. Starks acceptance of the invitation,

The Committee have procured and distributed one thousand copies of the minutes of last year, with the address of Mr. Seymour, at the cost of $35.

The Committee have transmitted to the American Bible Society during the past year, $46,89 for books, and $500, as a donation.

The Committee have made no efforts to form new Societies during the year, as it is believed there is now existing at least one department in each town of the County. In the absence of reports the Committee cannot speak definitely—nor have any other agencies been employed than those which exists in connection with each department. It did not seem necessary to con-

tinue the labors of a special agent since so much has been accomplished in this way in the last few years. The Committee would enjoin it upon the officers of such departments to make the more vigorous efforts in their respective spheres of labor while thus thrown upon their own resources.

The Committee once more repeat that it is of the greatest importance that every department send up its yearly report at least as soon as the annual meeting.

And now while the kingdoms of the old world are shaken to their centres and the Man of Sin is fleeing from his seat of power, and error and infidelity are increasing in our own land and the signs of the times show the approach of the eventful latter days, predicted in the Bible, amid such changes let us more diligently than ever assist in the circulation of that word of the Lord that endureth forever.

Resolved, That the report of the Executive Committee be accepted.

E. W. Lee, as Treasurer and Depositary, presented his reports which were read.

On motion, referred to Messrs. Lebbeus Booth and Thomas Low, as a committee, the accounts of Mr. Lee, to report thereon.

This committee subsequently reported that they found them correctly kept, and properly authenticated.

At this stage of the business, the Rev. H. L. Starks, addressed the Society.

Resolved, That the thanks of this Society be presented to the Rev. H. L. Starks for his excellent and timely address, requesting a copy for the benefit of the Executive Committee.

The Rev. Samuel I. Prime one of the Secretaries of the American Bible Society, being present, by request also addressed the Society.

The following resolution was presented by the Rev. Dr. Prime of Ballston Spa, which after due consideration was adopted.

Resolved, That the several town associations be earnestly requested so to arrange their proceedings, that at least one faithful agent, shall be appointed from year to year, to visit every family residing in each school district within their respective limits

for the purpose of soliciting contributions to the Bible cause or as the case may require to supply those who may be destitute of the word of life ; and that a detailed report of their proceedings with the names of every annual contributor or donor be made at the annual meeting of the County Society, an abstract of which shall be published with the annual report of the Executive Committee.

The Rev. Mr. Smith of Ballston Centre offered the following resolution which was unanimously adopted.

Resolved, That this Society acknowledge the pleasure received at this anniversary by a visit from one of the Secretaries of the American Bible Society, the Rev. Samuel I. Prime, and for his address on this occasion. The Society render thanks to the Rev. gentleman, and to the Parent Institution for this token of regard ; and express the hope that this visit may prove efficient in exciting us to more zeal and a larger liberality in the cause of the Bible.

John House, John Low and Joseph Wood, were appointed a committee to nominate officers for this Society for the ensuing year. Who subsequently reported as follows:

LEBBEUS BOOTH, *President.*

REV. REUBEN SMITH,
ABRAHAM MARSHALL,
WILLIAM T. HAMILTON,
WILLIAM B. KNOX,
} *Vice Presidents.*

R. R. KENNEDY, *Corresponding Secretary.*

HENRY DOOLITTLE, *Recording Secretary.*

EDWARD W. LEE, *Treasurer and Depositary.*

REV. A. T. CHESTER, D. D.
" THOMAS S. WICKES,
" H. L. STARKS,
P. H. MCOMBER,
COL. THOMAS LOW.
} *Executive Committee.*

Resolved, unanimously that this nomination be sustained.

The Rev. N. S. Prime D. D., was appointed to attend the next annual meeting of the American Bible Society and the Rev. H. Starks to be his substitute,

Resolved, That when this Society adjourns, it will adjourn to meet in the Presbyterian Church in the village of Ballston Spa, on

the 4th Wednesday in January, A. D. 1850, at 11 o'clock A. M.

Resolved, That Rev. N. S. Prime, D. D., be a committee to assist the Executive Committee in their business,

The Society then adjourned.

HENRY DOOLITTLE, *Recording Secretary.*

The Treasurer of Saratoga County Bible Society, reports that there has been received from all sources (including $81,21 on hand at the last report,) the sum of $806,82, and that there has been paid out, the sum of $645,56, leaving on hand $161,26.

E. W. LEE, *Treasurer.*

Ballston Spa, 23 Jan. 1849.

The Depositary of Saratoga County Bible Society reports that there has been delivered to departments 156 Bibles, 20 Testaments and Psalms, 137 Testaments, amounting to $95,32, and that there is now remaining on hand 42 Bibles, 9 Testaments and Psalms, and 29 Testaments, amounting to $40,55.

E. W. LEE, *Depositary.*

Ballston Spa, Jan. 23, 1849.

TABULAR VIEW FOR 1849.

Names of Departments.	President.	Secretary.	Treasurer.	Amount.
Ballston,	Elihu Curtis,	Calvin P. Calkins,	Abm. Van Vorst,	$37 50
" *Female,*	Phebe Bowlsby,	Mrs. E. P. Smith,	Mrs P. Miller,	13 50
Ballston Spa,	Rev. Thomas S. Wickes,	E. W. Lee,	L. Booth,	37 34
Charlton,	Henry Ostrom,	John Low,	Samuel Belding,	81 13
Clifton Park,	Rev. Wm. W. Halloway,	R. R. Kennedy,	Vischer,	17 60
Corinth,	B. P. Rogers,	Benjamin F. Sims,	Edward Edwards,	.....
Day,	Rev. John A. Lansing,	George W. Palmer,	W. A. Randall,	.....
Edinburgh,	Isaac Noyes,	William Easterly,	William Easterly,	12 68
Galway,	Rev. S. E. Lane,	William B. Knox,	Jesse H. Mead,	52 57
Greenfield,	Howell Gardner,	Alexander Hewitt,	Joseph Wood,	20 88
Hadley,	Alexander Kennedy,	Shephard Evans,	Henry Dayton,	.....
Halfmoon,	*No Department*	.....	.....	.....
Jonesville,	S. B. Raymond,	H. A. Wilson,	J. G. Swetland,	62 50
West Milton,	Rev. R. H. Beattie,	Robert Spicer,	N. S. Young,	29 38
Moreau,	Rev. C. W. Treadwell,	B. F. Cornell,	Thomas S. Mott,	.....
Malta Ridge,	Lewis J. Fish,	Stephen Becker,	Cary Smith,	10 37
" *Female,*	Mrs. Wm. Hill,	Miss S. C. Dunton,	Miss L. Burr,	15 00
Northumberland,	Rev. Robert Washburn,	Abraham Marshall,	Abraham Marshall,	36 72
Providence,	Asa Mosher,	O. L. Buhanan,	Davis Negus,	.....
Stillwater,	.....	.....	.....	.....
Saratoga,	Ira Lawrence,	Rev. C. H. Chester,	D. W. Belding,	42 28
Saratoga Sp. Female,	Mrs. Miles Beach,	Miss Lucy L. Cook,	Mrs. Charles Kendall,	50 00
Waterford,	Nathan Bailey,	William T. Seymour,	William T. Seymour,	49 46
Wilton,	.....	.....	.....	.....

Dr. SARATOGA COUNTY BIBLE SOCIETY in account with E. W. LEE, Treasurer. *Cr.*

1848.	February	1.	To cash paid freight and cartage on box,.....	$	1	06
"	"	7.	" " J. B. Rogers per order Ex. Com.....		25	00
"	"	17.	" sent Joseph Hyde for American Bible Society,.....		500	00
"	May	23.	" sent Joseph Hyde for Slaves,		3	00
"	June	12.	" paid Freight on box books,			88
"	"	13.	" " Nodyne & Moor, for printing Annual Report, ...		35	00
"	"	21.	" " Joseph Hyde,....		9	22
"	"	21.	" " for books,.....		7	12
"	"	23.	" " freight on reports.....			38
"	"	23.	" " Rev. L. Salisbury for 26 days, 10s...		32	50
"	Sep.	6.	" " Joseph Hyde,.....		30	55
"	"	6.	" " loss on uncurrent money			60
"	"	6.	" " postage at sundry times,			25
"	"	6.	" Balance,.....		161	26

1848.	Jan.	24.	By balance due,.....	$	81	21
"	"	25.	To cash rec. from Balston Spa Department,		45	50
"	"	26.	" " John B. Rogers for Bibles sold,..... ...		6	00
"	"	26.	" " Saratoga Springs, Female Department,		56	29
"	"	26.	" " Ballston Spa "		6	75
"	"	26.	" " Charlton "		73	12
"	"	26.	" " Malta Ridge "		7	25
"	"	26.	" " Galway "		17	00
"	"	26,	" " " " to constitute Rev. S. E. Lane and Rev. Richard Brown L. M's. A. B. S.....		60	00
"	"	26.	" " Waterford Department,.		41	95
"	"	26.	" " Malta female "		16	00
"	"	26.	" " Ballston Centre female Department,.....		11	25
"	"	26.	" " "		17	25
"	"	26.	" " Clifton Park Department,		64	07
"	"	26.	" " Greenfield "		20	50
"	"	26.	" " " for Slaves		3	00
"	"	26.	" " Northumberland Department to constitute Abraham Marshall life member A. B. S.....		26	13
	"	26.	" " S. B. Raymond.....		1	00
"	"	26.	" " Collection in Church....		14	84
"	"	29.	" " Edinburgh Department.		10	00

"	"	31.	"	"	Ballston Spa "	1 00
"	Feb.	1.	"	"	Saratoga " to constitute George Strover, .L M. A. B. S.	30 86
"	"	1.	"	"	" for Bibles sold...	3 44
"	"	5.	"	"	Waterford Department	3 08
"	"	7.	"	"	Providence "	1 00
"	"	7.	"	"	Day "	3 00
"	"	7.	"	"	Corinth "	3 00
"	"	14.	"	"	Halfmoon "	3 25
"	"	28.	"	"	Ballston Centre Female Department.....	3 50
"	April.	5.	"	"	Clifton Park Department	10 00
"	"	8.	"	"	Moreau "	18 12
"	June		"	"	Mechanicsville by the Rev. L. Salisbury	11 40
"	"		"	"	Stillwater M. E. C. "	16 80
"	"		"	"	" "	9 97
"	"		"	"	Quaker Springs "	5 80
"	"		"	"	Halfmoon "	3 03
"	"		"	"	Bibles sold "	10 98
"	"		"	"	Testaments sold "	4 52
"	Sept.	6.	"	"	Methodist E. Church Satoga Springs to constitute Rev. John E. Brown life member A. B. S.....	30 55
"	"		"	"	for sales at depository....	16 66
						$806 82

$806 82

1849 January 23. By balance due.....$161 26

MINUTES.

The Saratoga County Bible Society, held its annual meeting in the Presbyterian church, in the village of Ballston Spa, on Wednesday the 23rd day of January, A. D., 1850.

The meeting was called to order by Mr. Lebbeus Booth, President, after which the meeting was opened by the reading of the 19th Psalm, by the Rev. Timothy Benedict, and prayer by the Rev. Reuben Smith,

The minutes of the last meeting were read and approved.

The report of the Executive Committee, was read as follows, viz:

The Executive Committee have to commence their brief report, by a notice of the departure of the Rev. Dr. Chester, from this county to another field of labor; and they have to express their regret, in loosing him, as their efficient Chairman. But although, deprived of his services here, we trust, that those services may be equally effective, for the Bible cause, in the location to which the Providence of God has called him.

The address by the Rev. Mr. Starks, with which the Society were favored, at their last anniversary, the committee endeavored to procure for publication, in connection with the minutes. Mr. Starks having declined to furnish his address, the Committee deemed it unadvisable to incur the expence of printing, for the minutes alone.

The essential parts of the minutes, may be combined in the report for the present year, sufficiently so to keep up a connected historical view of the Society. The reports for 1849 and 50, may thus be condensed in one.

No speaker having been appointed at the last annual meeting, the Committee invited the Rev. Mr. Bullions of Waterford, to

deliver the annual address, and they are happy to state, that Mr. Bullions accepted the invitation.

The Committee have no special movements to record in the Bible cause, in this County through the past year.

Since the last annual meeting, the sum of $550, have been forwarded to the American Bible Society, as a donation, and $84,89, for Bibles and Testaments.

In the last report it was stated, that a department had been organized in each town in the county, we are however to bear in mind, that the mere formation of a department in itself, secures no benefit to the cause, unless some life and energy be exerted from year to year, by its friends to carry forward the Bible enterprize.

No reports from the different town departments, for the past year, have yet been forwarded to the Committee. It remains therefore, yet to be seen, how great is the interest which Christians have taken the past year in this cause.

We can only repeat that each year, as it rolls forward, discloses a new and increasing importance to the circulation of the Scriptures. The moral necessities of our race are becoming greater every year, and the call for effort, upon every Christian and every Philanthropist, in this short day of life, is increasingly imperative.

A member of our Committee, who frequently visits the Bible House in New-York, states on a recent visit to their Depository, his attention was arrested by the unusually small number of Bibles on hand. For some kinds his order could not be executed, as the supply was quite exhausted. When we connect with this fact, one of still greater moment, that their treasury is also exhausted, we cannot fail to behold a reason for immediate and enlarged effort. In view then of the good yet to be accomplished, the question comes home, personally to every lover of the Bible, and every friend of man's salvation, "Lord what wilt thou have *me* to do?"

Resolved, That the report of the Executive Committee be approved.

E. W. Lee, as Treasurer and Depositary presented his reports which were read.

William T. Hamilton, Rev. H. L. Starks and Thomas Low, were appointed to examine the accounts of Mr. Lee, and report thereon. This Committee subsequently reported that they found them correctly kept, and properly authenticated.

The Rev. Alexander B. Bullions addressed the Society.

Resolved, That the thanks of this Society be presented to the Rev. Mr. Bullions for his excellent address, and that a copy be requested for publication.

The Rev. A. B. Chittenden, agent of the American Bible Society, being present, also addressed the Society.

John House, R. R. Kennedy and John Low, were appointed to nominate officers for the Society for the ensuing year, who subsequently reported as follows viz:

ABRAHAM MARSHALL, *President.*

Rev. Ephraim Goss,
Joseph Wood,
Samuel B. Raymond,
Nathan Baily.
} *Vice Presidents.*

Roscius R. Kennedy, *Corresponding Secretary.*
Henry Doolittle, *Recording Secretary.*
E. W. Lee, *Treasurer and Depositary.*

Rev. Thomas S. Wickes,
Lebbeus Booth,
P. McOmber,
H. G. Merry,
Theodore W. Sanders,
} *Executive Committee.*

Resolved, unanimously that this nomination be approved.

Mr. John House was appointed to attend the next meeting of the A. B. Society, and that Mr. Roscius R. Kennedy, be his substitute.

Resolved, That the publishing of the minutes be referred to the discretion of the Executive Committee.

Resolved, That this Society will hold its next annual meeting in the Methodist Episcopal Church in the village of Ballston Spa, on the fourth Wednesday in January, A. D., 1851.

The Society then adjourned.

HENRY DOOLITTLE, *Recording Secretary.*

The Treasurer of Saratoga County Bible Society, would respectfully report that there has been received in the Treasury from all sources, including the balance on hand at the last annual report the sum of $790,52, and that there has been paid out, the sum of $638,20, leaving on hand, $152,32.

E. W. LEE, *Treasurer.*

The Depositary of Saratoga County Bible Society, would respectfully report that there was on hand at the last annual report Bibles, Testaments and Psalms and Testaments, amounting to $40,22, since that time there has been received Bibles &c., amounting to $83,09, that there has been delivered to departments Bibles, &c., amounting to $27,92, sold at the Depository amounting to $10,35, and that there is now on hand Bibles and Testaments, amounting to $85,03.

E. W. LEE, *Depositary.*

Ballston Spa, 21st Jan. 1850.

Dr. SARATOGA COUNTY BIBLE SOCIETY in account with E. W. LEE, Treasurer, *Cr.*

1849. January 29.	To cash sent Joseph Hyde for A. B. S.		$440	00
"	" " " " 3. L. M.		90	00
" Feb. 9	" paid transportation and cartage on books		1	81
" Oct. 16	" paid transportation and cartage on annual reports			81
" Nov. 29	" paid transportation and cartage on books			75
" Sept. 29	" paid Joseph Hyde for A. B. S.		50	00
" Nov. 26	" " " " " for books		41	52
"	" " Joseph Hyde for A. B. S. for books		43	37
"	" " postages sundry times			25
"	Balance,		152	32
			$790	52

1849 Jan. 23.	By balance due		$161	26
24.	" cash from Ballston Spa Department,		37	34
"	" Malta Ridge "		10	37
"	" Galway "		52	37
"	" Waterford "		19	46
"	" " "		30	00
"	" Malta, Female "		15	00
"	" Saratoga Springs "		50	00
"	" Ballston Centre Female Department,		13	50
"	" Ballston Center Department		30	00
"	" " " "		7	50
"	" Clifton Park "		62	50
"	" Charlton "		63	13
"	" Greenfield "		20	88
"	" Northumberland "		6	72
"	" " "		30	00
"	" Edinburgh "		12	68
Feb. 2	" " West Milton "		29	38
28	" " Charlton "		18	00
March 6	" " Saratoga "		42	28
April 7	" " Clifton Park "		17	60
Sept. 29	" " Mrs. Eliza Anderson to constitute Mrs. Sarah J. Preston, L. M. A. B. S.		30	00
"	" a friend in Ballston Spa		20	00
"	" sales at Depository,		10	35
			$790	52
1850. January 21.	By balance due,		$152	32

TABULAR VIEW FOR 1850.

Departments.	President.	Secretary.	Treasurer.	Amount.
Ballston,	Rev. Reuben Smith,	H. Morehouse,	Asa W. Curtis,	$25 00
" *Female,*	Phebe Bowlsby,	Mrs. E. P. Smith,	Mrs. P. Miller,	14 00
Ballston Spa,	Rev. Thomas S. Wickes,	E. W. Lee,	P. H. McOmber,	80 71
Charlton,	Henry Ostrom,	John Low,	Samuel Belding,	71 91
Clifton Park,	Rev. Wm. W. Halloway,	R. R. Kennedy,	Vischer,	16 25
Corinth,	Rev. John B. Rogers,	Benjamin F. Sims,	Edward Edwards,	21 94
Day,	Rev. John A. Lansing,	George W. Palmer,	W. A. Randall,	.....
Edinburgh,	Isaac Noyes,	William Easterly,	William Easterly,	.....
Galway,	Rev. S. E. Lane,	John P. Lansing,	Jesse H. Mead,	60 00
Greenfield,	Howell Gardner,	Alexander Hewitt,	Joseph Wood,	16 25
Hadley,	Alexander Kennedy,	Shephard Evans,	Henry Dayton,	.....
Halfmoon,	*No Department,*	.....	.....	.....
Jonesville,	S. B. Raymond,	H. A. Wilson,	J. G. Swetland,	77 84
Moreau,	Rev. C. W. Treadwell,	B. F. Cornell,	Thomas S. Mott,	.....
Malta Ridge,	Lewis J. Fish,	Stephen Becker,	Cary Smith,	.....
" *Female,*	Mrs. J. Seaman,	Miss L. Burr,	Miss L. Burr,	19 00
Northumberland,	Rev. Hiram Slawson,	Abraham Marshall,	Abraham Marshall,	30 50
Providence,	Asa Mosher,	O. L. Buhanan,	Davis Negus,	.....
Saratoga,	Ira Lawrence,	Rev. C. H. Chester,	D. W. Belding,	37 00
Stillwater,	*No Department*	.....	.....	.....
Saratoga Sp. Female,	Mrs. Miles Beach,	Mrs. C. S. Lester,	Mrs. Charles Kendall,	45 14
Waterford,	John House,	William T. Seymour,	William T. Seymour,	78 25
West Milton,	Rev. R. H. Beattie,	Robert Speir,	N. S. Young,	4 00
Wilton,	*No Department*	.....	.....	.....

Science and the Scriptures.

A

DISCOURSE

BEFORE THE

NEW-YORK ALPHA

OF THE

PHI BETA KAPPA SOCIETY,

DELIVERED AT

UNION COLLEGE, SCHENECTADY, JULY 27, 1852.

BY THE

Rev. BENJAMIN N. MARTIN, A. M.

As Poets and Astronomers have fancied among the celestial lights, bears, bulls, doggs, scorpions, and other beasts, so our adversaries impute I know not what imaginary deformities, to a book ennobled by its author with many celestial lights, and fit to instruct the world, and discover to them the ways of truth and blessedness.——Boyle.—*Considerations Touching the Style of the Holy Scriptures.*

[PUBLISHED BY THE SOCIETY.]

Schenectady:
G. Y. VAN DEBOGART, 89 STATE-STREET.
S. S. RIGGS, PRINTER.

1852.

DISCOURSE.

Among the intellectual phenomena of our age, its scientific aspect is quite conspicuous. We live in the midst of a general and high development of knowledge; the age is scientific. The remark is not less true, but rather more so, if we recur to the etymology of the word scientific,—science-producing. Almost every decade of the present century has witnessed the birth of a new science. The oldest and most advanced of sciences, has received its largest expansion at the most recent period; and has but now made its way to that field of the sidereal heavens, which is to be the grandest theatre of its achievements. The most recent and comprehensive of sciences, geology, is the creation of our own generation; and is even yet, with all its ample array of observations, scarce at its maturity. The multiplication, too, of scientific observers, is an equally characteristic circumstance of this development; and one which lies at the basis of much of the extension, and much of the authority, of science in our day. Science is thus advancing with unparalleled rapidity, —the array of distinct sciences gives a breadth of investigation before unknown. Hence the conclu-

sions that science announces have an authority which is already very great, and which is increasing as often as a new science gives confirmation to results previously obtained, and as often as a new generation of observers authenticates the facts affirmed by the preceding.

It becomes, in such a state of things, a question of much interest, what is to be the bearing of this extended reception of scientific truth, upon the religious views which we derive from the Scriptures; and it is this topic which I propose as the subject of our present consideration. *What are ultimately to be the relations of scientific and biblical truth?*

The announcement of such a subject will awaken very opposite feelings, in the minds of different classes of hearers. One class will wonder whether, after all the discussions of recent years, the harmony of science with revelation can still be spoken of as incomplete. Their idea of the conflict between these two systems, is, that it extends to the six days of Genesis, and the universal deluge; and that once any tolerable harmony is established at these points, the controversy is forever closed. Another class, chiefly familiar with scientific theories, and deeply imbued with deference to their authority, will be altogether incredulous of any reconciliation of them with the Scriptures. They will regard the discrepancies as too numerous, and too deeply founded in the philosophy of nature, ever to be conformed to the biblical ideas of creation and providence. Both these views are deserving of attention: and the ex-

amination of them will constitute the principal aim of this essay.

I. Let us observe, then, in the first instance, the scope of the controversy—the positions in respect to which the philosophy of science, as given to us by scientific authorities, conflicts with the philosophy of the Bible.

The conflict is not confined to a few points, nor limited to any era of scientific progress. It extends over the whole field of research, and it pertains to every new development of knowledge. Investigation in any new field, brings up views of truth which shock received opinions in morals or in theology. The uniformity of this result hitherto, would seem to indicate it as almost a law of all incipient science. Next, learned controversy essays to point out admissible modifications, on either side, which may remove this aspect of hostility. At length new discoveries are made in science, or new interpretations of Scriptures are suggested, by which the discrepancy is removed, and the desired harmony attained. But when the disputants are settling into a comfortable hope that the question is disposed of forever, behold the very discoveries which furnished the solution are themselves in conflict with some *other* truth,—and involve the necessity of another controversy, to be decided by means equally indecisive. Or, if the controversy is terminated at one point, it breaks out at another. Some new field of investigation is opened, and a new science is created, which, finding its conclusions at variance with the faith, asks the

same kind office of adjustment, and offers similar problems, in the same succession, to our religious philosophy. The work, therefore, can no more be regarded as finished, than the work of science itself can be. As long as any considerable amount of truth remains to be discovered, the same adjustment will be required; till the whole grand system of nature shall have been philosophically explored—the whole theology of the past stringently reduced to the biblical standard—and the Bible itself compared, by the utmost acuteness of the human intellect, with the highest perfection of human knowledge. Such I suppose to be the probable course of this protracted and great inquiry into the scientific validity of man's religious belief.

Such a position may require some defence. It may seem strange that truths which lie fundamentally at the basis of the whole biblical scheme of thought, should be long unsupported by the authority of science—should be open still to scientific question. But a glance at the history of science will show that it has ever been so; and the present aspect of science shows that for a long time it must continue to be so.

This controversy is not a novel one. Active as it may be in our day, the conflict is already one of some centuries. It commenced with the very earliest development of modern science,—the establishment of the Copernican system of astronomy. It might have been supposed that the ample and satisfactory solution of the difficulties then felt in recon-

ciling the scientific view of the heavens with the popular interpretation of the Bible, would have insured the harmony at this point; but every expansion of astronomy has furnished material for new discussion, till the all-absorbing nebular hypothesis of La Place has given to the controversy a breadth which previous generations could not have imagined, and which must postpone its settlement to generations yet in the future. Even geography once incurred serious censure upon theological grounds, for its theory of the antipodes; and such questions as that at rest, geographers might seem at liberty to pursue their researches fearless of any further collision with revelation. But no sooner do they give their science a philosophical form, and study, as they are now very earnestly doing, the natural distribution of plants and animals over the globe, than new questions arise, of agreement or disagreement with the inspired narrative of the manner in which our earth was originally stocked with its organic tribes.

The microscope has opened to our study a world of minute and wonderful organisms, sufficiently remote, it would seem, from common observation, to have escaped all connection with the statements of the Bible. But out of this invisible circle the same questions arise, and within that sphere — which lies beyond the power of unassisted vision — some of the most important of them are to be decided. One of the recent works of Ehrenburgh, — a name that carries with it an authority second to none, in that field — advocates the doctrine of the spontaneous

generation of the microscopic animalcules of the atmosphere, by means of atmospheric agencies alone.

The same position is openly assumed in respect to the lower organisms of the animal and vegetable kingdoms. The occurrence of the Alpine plants of Europe at the remotest point of the Andes, and the wide diffusion of the most humbly organized plants in similar localities throughout the globe, are regarded by this school as facts incapable of explanation, by any other hypothesis than that which affirms their spontaneous organization there.*

Many geologists maintain the same view in their peculiar field, though with a confidence materially diminished by the recent tendencies of investigation. The doctrine of equivocal generation has proved so often a mere impediment to the progress of knowledge, that there is a suspicious character about it, to which they find it impossible to be insensible. It is, however, still maintained by the author just referred to; and is suggested afresh by some important facts of recent, and it would seem very accurate, observation, upon the parasites of some of the higher animals.

*Meyen, an eminent German naturalist, in his work on the "Geography of Plants," makes the following statements: "The exact observations which have been made, prove that nature is still able to create imperfect animals, as well as the lower plants, without seeds or eggs. Only organic matter, water, and air, the essential conditions of living beings, are necessary, with sufficient heat, to produce animal forms." Among inferior plants, the mould which forms upon bread is regarded by this writer as a decisive instance of spontaneous generation; though he deems it difficult to decide, up to what grade of animals and plants this creative energy of nature now reaches. See publications of the Ray Society.

Such a theory may not be incompatible with just ideas of creation; inasmuch as a philosophical mind may equally discern the will, and the power, of an Almighty Creator, through whatever agencies the work of creation may be accomplished. But it removes Him farther from our field of vision. It suggests, too, a similar view of the origin of other organized beings, since it is difficult to believe that the method of creation has not always been the same. It destroys that criterion which has been long regarded as one of the most distinct and reliable characteristics of a species of natural history, viz., the individuals which have descended from a common stock. It involves the idea of a permanent process of creation, since this power of originating in suitable conditions organic structures, is a permanent characteristic of natural agencies. It modifies our views of the unity of the human race, which must of course consist in something else than in descent from a common parent. Our religious views, therefore, of the nature of the creative act in God—of the real relations of the races of mankind to each other, to history and to civilization,—and even of their relations to the common depravity, and the common redemption of mankind, all acknowledge some dependence upon the scientific issue of these questions.

By another class of physical philosophers it has been earnestly held that electricity and magnetism contained the whole mysterious secret of animal life; and these sciences have furnished the basis of fact

for many a theory of materialism and fatalism in respect to the human soul.

In geology, the questions are more numerous. A science which takes cognizance of the whole physical and organic phenomena of the earth,—through a period of indefinite duration, and involving creations and re-creations which now defy all exact enumeration, must repeat the conclusions of every other science, besides maintaining its own. Accordingly we find a great number of scientific opinions demanding adjustment with the Bible, in this field. The absolute age of our planet—the order in which the organic tribes have been called into life upon it—the relation of pre-existing systems of creation to the present, involving the questions of transmutation and development of species—the antiquity of the human race—the place and time of man's appearance upon the earth—the introduction of the existing fauna and flora—these, and many related points of inquiry, have a most obvious and important bearing on the biblical cosmogony.

Nor is it in physical science alone that these necessities have originated. All the early history and chronology of the world have involved similar divergencies from the inspired record; and it has required the most studious care to adjust and vindicate the system of the Bible, under the pressure of the objections which have thus arisen. The Hindoo and Chinese chronologies were long held to invalidate the Mosaic; and now that the debate has been satisfactorily concluded in reference to these, Egypt and

Ninevah come forward with their records, calling for an investigation far more elaborate, and one that shall decide with far higher authority, upon the correctness of the biblical narrative of the early history of mankind. I need scarcely say, that the Egyptian chronology, as given us by the concurrent authority of several very eminent names, is seriously at variance with the biblical scheme of history.

Deeper than all these lie two yet greater questions, on the decision of which, more than that of any other, depends, perhaps, the complexion of human thought. These are indicated by the words—scarce yet familiar even to intelligent hearers—teleology, and ætiology. The former takes cognizance of those facts and relations of physical nature which indicate to us the purposes for which objects exist—the *design* of their creation. The latter relates to inquiries for the *causes* and agencies by which the present system received its existence. They cover the whole vast field of nature through the remote past and the endless future; the origin, or causation, and the end, of nature and of man. An important school, chiefly of French philosophers and naturalists, has long been contending against the validity of the latter,—denying the legitimacy of all inquiry into the end for which modifications of animal structure might be supposed to take place. More recently the same denial has been very distinctly extended by the "positive" school in philosophy to the other of these inquiries—the method of their origination. In these two denials the controversy seems to reach

its climax. It is not a dispute about the sufficiency of an answer to the inquiry, *why* things are; but about the scientific legitimacy of any *inquiry* upon that point. The one party asks whence and why the earth and the soul came up out of the abyss of a past eternity; to what purpose they now exist, and whither they tend in the eternity to come; and to these questions it would give what best answer the scientific study of nature can furnish. The other party maintains that these are impossible and inadmissible problems,—that we have nothing to do save with such facts as exist at the present moment under our observation: that of what is so absolutely past, or absolutely future, as to be beyond the reach of observation in the present system, science can take no cognizance, and suffer no cognizance to *be* taken. This difference obviously brings us to the end of the controversy—there can be no strife beyond. When we take up the question whether the human mind has any right to inquire respecting that which breathes the breath of life, whence it came and why it exists, or whether we must be content with simply noting the fact, and the manner of its existence, we have reached the culminating point of this long movement.

Such a glance at the existing state of scientific philosophy, shows, beyond mistake, that far from being settled, the conflict of biblical and scientific theories is at present exceedingly active. Instead of being concentrated at one or two points, as in previous years, it extends over the whole field of scien-

tific research. It is abundantly evident, too, that such controversies can never be terminated till the whole of our globe has been thoroughly explored, and the system of nature is fully understood. As this cannot be the work of a day, the controversy must remain undecided, till future generations of scientific students shall have added their researches to ours, imposed their modifications upon our theories, and followed the path of inductive investigation to something like a full comprehension of nature.

After this somewhat extended reference to the questions in dispute, I shall not be suspected of any desire to undervalue the difficulties which must be encountered in every attempt to harmonize these two systems of thought. I may, therefore, with the more confidence beg a hearing, in the next place, for some considerations which may enable us to form a just estimate of the force and effect of these adverse reasonings.

II. It is obvious, then, that the religious system of the Scripture is in no respect prejudiced by any number of really *open* questions. As long as any philosophical doctrine is matter of debate upon scientific grounds, no influence can legitimately be drawn from it, no charge be sustained by it, of error in the Bible. Until its own standing is made good, and its truth placed beyond all scientific question, it obviously cannot be used to determine a question of truth or error in another system of doctrines which claims acknowledgment upon evidence of its own. Now this is conspicuously the position of the contro-

versy between science and the Scriptures. The numerous points of debate are not points of settled disagreement. Modifications of opinion, on either side, may remove the discrepancy. Many of the scientific views which now seem most decidedly hostile to our theological system, may yet be decided in harmony with its assumptions. Some of them, if we may base a prediction upon the experience of the past, undoubtedly will be so decided. So long, then, as this result is possible in respect to any scientific opinion, the validity of any religious views which may be at variance with it, remains unimpaired.

But not only is the authority of our faith unimpaired by this broad questioning of its claims; there is, moreover, an exceedingly interesting aspect about a religious system which occupies a position thus destitute of external support. Faith never seems more commanding than when it becomes so absorbing and intense, as to be utterly careless of the progress of philosophical opinions; so confident of its moral truthfulness, and of its heavenly wisdom and benefit, as to pursue its aim regardless what theories of science may censure its movements or reject its claims. When we take into view the whole scope of the broad field in which philosophical reasoning is at variance with the system of the Bible, and see that system energetically accomplishing its work through the whole earth, without the unfaltering support of a single science, and with the possible hostility of all sciences, it is impossible not to feel that this is a novel, a wonderful, and a most dignified,

position for any religious philosophy to occupy. Never before has such a case been known. There is scarcely one of this whole group of sciences, which could not overthrow with ease any other scheme of religious philosophy that the world ever saw. We feel at once that it is impossible to conceive of such a controversy between modern chemistry and the ancient cosmogony, with its four elements—earth, and air, and fire, and water. It would be out of the question for any religious theory of the solar and stellar universe to hold a dispute with modern astronomy; or for any mythological account of man's origin, any fantastic theory of autochthones, to stand for a moment against the conclusions of our ethnological and philological research. Any heathen mythology of our own age—any classical or barbarian mythology of the past, would be abandoned the moment its defenders had advanced so far as to gain the first idea of the extent and depth of scientific research. But the Bible! it stands, not against one science, but before all sciences. It maintains its great positions—each one of them liable to the freest scientific question, but each of them full of the highest moral interest,—and no fundamental idea of its great scheme of thought has grown obsolete with the growth of the human intellect, or been proved erroneous by the advance of knowledge. In the face of many a contemptuous question, many a profound objection, many an imposing theory of nature, it holds on its way. It confronts the whole body of science, demanding countenance from the

highest forms of human thought, and claiming homage from minds of the noblest cultivation.

This conflict of the revealed doctrine with scientific opinion seems in another aspect to be a peculiar characteristic of Christianity. In other systems, science has been in great part the exclusive possession of the priesthood. To cultivate occult and magical arts, to preserve a mysterious and esoteric knowledge, which might dignify religion in the eyes of the vulgar, have often been functions of the priestly office. The aid which such science could give, in imposing the superstitions of a false religion upon the popular mind, has been the only bond of union heretofore between the two. But in our day science is not confined to sacerdotal hands; the cultivation of it is no essential part of the office of the Christian teacher. She has altars, truths, temples, and ministers, of her own; and herself presents her claims, independent of any religious acknowledgment, upon the respect, and acceptance, of mankind. Now, whatever hostility there may be, there can be no collusion, between systems so diverse. Their absolute independence of each other, gives assurance that any harmony in which investigation may terminate, can be the result of nothing else than energy, freedom, and candor, in the study of nature, on the one side, and of the original inspiration of the Divine word, on the other.

This fact suggests a possible explanation of the extent of this wide and long discrepancy. The statements out of which these various debates have grown

are not always necessary to the system of revealed truth. The Mosaic narrative might have omitted much in respect to the method of creation, much in respect to the historical fact, which has now become the occasion of controversy. Revelation might have been communicated by means much less liable to scientific scrutiny. But these intimate relations seem to have entered into the very plan of the revelation. It has pleased God that the two systems should be closely connected with each other in their results, while they should be totally independent in their methods. While science proceeds from a standpoint in physical nature, is cultivated by a particular class of men, and reaches its results by inductive reasoning, theology must proceed from a starting point in the spiritual world, and under the guidance of a different class of persons, and by the use of different means of knowledge, reach conclusions of its own: and the harmony of the results shall attest both the legitimacy of the method, and the accuracy of the procedure, in each. Every conclusion which faith and science concur in affirming, shall possess an unquestionable claim upon our confidence; and each system shall stand the stronger for the support of the other,—as in the trigonometrical survey of a state, the last assurance of accuracy is obtained, only when one system of triangulations coincides with, and confirms, another.

In this view of the subject, the very dissimilarity of the methods of inquiry, and even whatever par-

tial, and temporary, opposition of opinions is consistent with ultimate agreement, contribute to the confirmation and security of the ascertained result. When each particular science shall have authenticated, and announced, its conclusions upon those topics by which it stands related to the Bible, the harmony of so many independent witnesses in affirming the truth of the Scriptural statement, will, if it can be attained, afford the world new and unanswerable evidence of the divine origin of the Bible. The more, therefore, of such independent witnesses, the better; the more of discrepancy and conflict in the steps by which harmony is ultimately attained, the better; the more dubious, and hopeless, even, of reconciliation, the incipient processes may seem, the better,—provided only that the harmony may be attained at last.

Our struggles and conflicts, discouraging and painful though they may be to us, shall enure to the benefit of those that shall come after us. We are too apt to look upon the Christianity of our day as ours,—as a thing to be settled and vindicated for our use; and to forget the more important reference of our inquiries, to the more populous and intelligent generation that is to succeed us. But as each previous generation has had its work to do in the explanation and defence of the Scriptures, so we have ours. As the struggles and toils of one generation have ever achieved a rich heritage of blessings for the next, we too may hope that our strifes will bear the rich fruit of assured conviction. As primi-

tive Christianity struggled with the heathenism of Greece and Rome — as Roman Christianity struggled with the invading barbarism of the north — as a revived Christianity struggled at a still later day against the superstitions of the middle ages, — so in our age the Gospel has its conflicts. And as the truth of God's revelation came forth, not dimmed and enfeebled, but invigorated and illustrated rather, from each successive strife of the long ages, so now in this new strife with the emancipated and matured intellect of the world, the history of the past encourages the hope of new victories, which shall be honorable, and useful, in proportion as the conflict has been arduous and protracted.

In view of such a result we may perhaps think that God has purposely prepared the way for all the contests which are in progress around us. Is it presumptuous to believe that for this reason Divine inspiration has mingled its words of scientific truth with the moral teachings of the Bible? May we not suppose that it is for this reason that astronomy, and geology, and zoology, and history, and every great movement of scientific inquiry, finds itself involved with passages and doctrines of the Word of God? The system which that inspired work reveals is not one remote from all that awakens the deep wonder, and earnest study, of the human soul. It has, and must have, intimate connection with each profound inquiry in the great fields of nature, and of history, which determines the course of human thought.

Instead, therefore, of wondering that science should be forever intruding upon his sacred domain, the Christian scholar who is not unworthy of his name, will expect to have his religious philosophy, tested by a scientific philosophy, of nature. Instead of rebuking the freedom of scientific thought as a presumption, he will acknowledge the legitimacy of all candid and reverent inquiry. While he feels constrained to censure the love of distinction which is ambitious of the reputation of scientific discovery, and that fondness for philosophical generalizations which sometimes seduces the student of nature from the path of laborious investigation, he will rejoice to see every science constrained to discuss the Bible, and will augur results of good from the discussion, proportionate to its thoroughness and depth.

Nor will this controversy enure to the benefit of religion alone. Science will find an unknown elevation both of its aims, and of its processes, in the high office which it thus subserves. It is the reproach of the science of our day, that it is compelled to deal with an endless detail of particulars. As the great laws of nature are successively discovered, the minor detail of verifications, exceptions, and modifications, becomes immense. Each minute characteristic of a species, down to the marking upon a fossil shell, acquires a certain importance; each petty modification of an organ, or a system of organs, must be borne in mind. The species, too, become more and more numerous as you descend into the lowest and most insignificant orders of organisms, till the detail

becomes endless and overpowering. Accordingly, in the judgment of a very eminent philosophical mind, M. Comte, it is an imminent danger of scientific men in our day, that they will be swallowed up in this vast ocean of particulars; that they will lose all comprehensiveness of mind, and power of generalization, in the multitude of isolated facts which they must acquire, and in the necessity that lies upon every one who would advance science, of working in some limited portion of the general field. He even proposes the institution of a new order of scientific men, whose chief effort shall be, abandoning the detail of investigation, to bring the several departments of science into relation with each other, and cherish thus the spirit of generalization. To one who has learned how indispensable a check habits of patient observation are upon the spirit of hasty and reckless generalization, the usefulness of the remedy may seem very questionable; but the suggestion of it indicates a real and obvious danger of every extended science; and indicates also that the danger is beginning to be felt by those who are exclusively the devotees of science. Every thing, therefore, which tends to connect this multiplicity of observed phenomena, with great principles of thought, is of the highest value to science, as supplying an additional element of comprehensiveness to counterbalance the growing deficiency.

But in the relations which every field of natural history has to the Bible, a new order of the grandest questions comes to view. If our studies in each de-

partment bear upon the origin of the human race, the diffusion of that race over the globe, the unity and brotherhood of our species, upon the creative act of God, upon the identity of a species in the world, then the meanest fact has a weight and dignity which the greatest could not otherwise possess. The thistle seed which floats in the summer breeze, exemplifies the agencies by which man's distribution over the globe was accomplished—suggests the common brotherhood of men, and their common relation to God,—and represents, in one of its highest features, the grand plan of the organic world. However insignificant in themselves, the details which stand in such relations, they have a real value and importance which make them worthy of our most careful investigation. But if the facts of science sustain no such high relations—if they are destitute of any bearing upon the grand topics of man's highest concern, what title have they longer to the attention of earnest and elevated minds? How shall the great thinker turn from the high problems of man's destiny to discriminate the four thousand weevils which constitute but one of the numerous families of the entomologist? How shall any earnest and practical community feel an interest in such investigations? How shall such inquiries vindicate their claim to the life-long study which they demand?

In this respect science has never yet sufficiently recognized its obligations to the Bible. It has not been adequately understood how great a part of all the interest at present felt in scientific pursuits arises

out of their religious bearings. How much, for instance, of the interest now so generally felt in geological speculations and observations, depends upon their connection with the Mosaic narrative of the creation! In some forms of investigation this religious connection of the facts is actually the predominant impulse to inquiry. The relation of the Egyptian and Assyrian remains to the chronology and history of the Old Testament, is the chief reason of the intense curiosity with which those obscure and mysterious antiquities are pondered in every quarter of the globe. Without this, there would remain no general stimulus to such inquiries; the languid and limited interest of a small circle of learned antiquaries, would alone remain to pursue, to esteem, or to reward investigation. In some branches of science the religious relation absorbs every other, and becomes almost the exclusive element of interest. This is conspicuously true of ethnographical inquiries. What adequate scientific motive would there be for investigating each barbarous jargon that forms the language of a savage tribe, if human language was only an independent growth in each soil and clime of the earth? But if each language is an off-shoot of the one primitive stock, then to trace this connection with other tongues, even in the most barren dialect, is an achievement of interest and value; and the dryest details of philology become rich with instruction. In the same manner, if each distinct and peculiar race of men, and each remote and isolated population, are the children of a common parentage,

with all the rest, then — to say nothing of the high moral interests which seek such a conclusion directly supports — to follow their migrations, and explain their changes, is a philosophical study worthy our utmost attention, and fruitful of advantage and delight.

It is often said by scientific men, that only a meagre and unworthy interest is felt by the public, in their ennobling pursuits; and that the purest and highest science is generally accounted of but little worth, in comparison with the commonest utilities of life. The charge is a just one; material and practical interests do engage the public attention, and turn it away from the more elevating walks of knowledge. But let science understand whence arises that measure of interest which *is* so generally felt by the public in her field. Let her not fail to perceive how efficient an auxiliary the Bible has thus become, to her cherished pursuits. In this view it seems not unreasonable to think, that could science unhappily repel the Bible from its present place of confidence and love in the bosom of society, a very great part of the interest which now supports science itself, would perish as the consequence. By a hostility so profane, science would work out its own retribution in the moment of its success. Subverting that religious system which has been the intellectual, as well as the moral life of the world, through the whole period in which modern science has been developing, it would destroy that which chiefly dignifies its own obscure and minute researches, and gives interest to

the results which it ascertains. Many a question that now awakens the earnest curiosity of inquiring minds, would cease to possess attraction; and the hostility which was first fatal to religion, would next rob science of all its worth, destroy its highest claims upon public regard, and separate it, one knows not how far, from the sympathies of the world that it had materialized and degraded.

The relations, therefore, out of which these conflicts grow, have perhaps been ordained in the interest of science, as well as of religion. The Word of God has connections with philosophical views of nature, in order that it may supply to the public mind universally an element of interest in all scientific inquiries; and may even commend those inquiries to the most earnest students of man's relation to nature, and to God.

This relation of mutual advantage, which might be much farther illustrated, affords a cheering presage of the ultimate harmony between faith and science. It cannot be that two systems of thought which are so adapted to develop, and benefit, each other, should be intrinsically hostile. Let science, then, define and enlarge our theological conceptions of nature and of man; let it introduce an accuracy, and an expansion, of thought on these subjects, which theology alone could never attain. Such benefits theology shall gratefully recognize, and estimate at no trifling value. Nor shall they fail to be generously repaid in the elevation and dignity which such relations will impart to the scientific process.

Each petty detail of observations, each register of minutiæ which else had been insignificant, and wearisome, shall become instinct with life, and fertile of advantage, as it derives significance and importance from its relation to the Bible, and authenticates with new evidence the record of inspiration.

But is there any real prospect of such ultimate agreement, or are we to apprehend a serious conflict of intelligent conclusions? On such a question I am not entitled to indulge either the good natured hopes of those who love peace, or the confident predictions which may be offered for either opinion. Our conclusion can be drawn only from a survey of the past tendencies of the discussion, to which I will devote the remaining space of this essay.

III. It may be observed, then, that all previous discussions have either been concluded in some conformity with the statements of the Bible, or they have resolved themselves into broader questions of philosophical principle which yet remain to be decided. One or two illustrations of this remark will, I think, vindicate its correctness.

For the first case, then, we have many issues of fact, upon which scientific inquiry has for a time been in conflict with the Scriptures, but which have ultimately been decided in conformity with revelation. An illustration of this tendency is furnished by the biblical chronology. Again and again some system of antiquity, or some physical facts, have here been scientifically arrayed in opposition to the system of the Scriptures; but every former attempt

had only served to confirm the scheme it was designed to invalidate. The world had learned to feel that although the biblical scheme of history was not free from difficulty, and did not enable us to pronounce with confidence even upon the respective claims of the Hebrew and Greek exemplars of it, it was yet far more worthy of respect, and reliance, than anything which scientific research could substitute in its place. The Egyptian investigations of Lepsins, however, have at length brought the controversy to a decisive issue; and presented a body of reasonings which affirm results altogether irreconcileable with any chronology deducible from the Mosaic books, in whatever form. This distinguished scholar carries back the chronology to a date 3893 B. C., at which point he places the founding of the Egyptian monarchy by Menes. This determination is accepted by Humboldt in his Cosmos; and he claims another thousand years anterior, for the growth of the civilization out of which the Egyptian empire sprang: while Bunsen is understood to extend the duration of the Egyptian monumental history, over a period of five thousand years.

It can scarcely be necessary for me to say that the weight of these great names gives to their conclusions an authority never before attained in this field.

Arrogant as it may seem, to call in question the general correctness of a scheme supported by such eminent scholarship, the more recent, and more complete investigations of an English student, Poole, have given a very different aspect to the subject.

His discovery of several periods, or cycles of years, in the Egyptian method of computation, has thrown a very unexpected light upon the chronology of the monuments. Besides the inherent credibility of a scheme which interprets sculptures that before were entirely unintelligible, this writer has discovered a method of verifying his conclusions which affords the ground for a confident reliance upon all the facts to which it is applicable. The sculptured ceiling of the Memnonium of Thebes records certain astronomical phenomena which admit of being determined with the absolute accuracy of mathematical calculation. Computations of this kind, made by Mr. Poole himself, have subsequently been revised at the Royal Observatory at Greenwich; and are now authenticated by the highest British authority, Prof. Airy, as entirely reliable. Upon data of this kind, which connect certain events recorded upon the monuments with several conjunctions of astronomical phenomena, Mr. Poole has established a system of Egyptian chronology which seems beyond question more authentic than any which had preceded it; if we may judge from the harmony that he introduces of all ancient authorities. His results establish the full correctness of Manetho's lists, which, however, he shows to be those of contemporary dynasties; and upon a comprehensive survey of all the remains of antiquity, he places the accession of Menes and the foundation of the Egyptian empire in the year 2714 B. C. When in addition to these facts, we find that the application of the theory carries a

similar line of light down through the subsequent history of the Hebrew nation, confirming and explaning some of its most remarkable events, it is impossible not to feel that the crisis of this debate is now passed; and that the numerous, and long-vexed, questions which have perplexed inquirers into the early history of the world, are at last approaching a settlement in harmony with the Mosaic record.*

*As Mr. Poole's investigations are but little known yet in this country, it has been suggested to me that some brief extracts from his work might be generally acceptable. I present, therefore, a few passages from the Horæ Egyptiacæ, as originally published by the author in the London Literary Gazette, for 1849.

"The first subject of the following investigation has employed the pens of several learned and ingenious writers. It has been shown to be a record of great historical value, as indicating the period of the reign of Rameses II; but beyond this I know not of its having hitherto afforded any useful information to the chronologer or historian. A careful examination, however, has shown me that it also affords some data for fixing other points of the ancient Egyptian chronology, one of which is far more important than that of the reign of Rameses II; being a period more remote, and one respecting which approved writers have so greatly differed that some have removed it about a thousand years higher than others; and in addition that it enables us to determine some of the ancient divisions of time."

"The subject to which I refer is the sculptured ceiling of the celebrated temple at Thebes, commonly called the Memnonium, but properly, the Rameseum of El Kurneh. It is oblong, and contains three longitudinal divisions, surrounded by a narrow border of hieroglyphics." * * *

"The first division of the table, for we may so call it, exhibits the coincidence of points of a vague year with certain astronomical phenomena; and part of the second division relates to the same subject."

"These data determine the existence of a luni-solar cycle of 1499 tropical years, corresponding to 1500 vague years of the Egyptians, and dating from a period at which the vernal equinox coincided with the day of the new moon. By the most careful calculation, I find that in the year B. C. 506, at the new moon which fell on the 27th March, at Sais, there was so near a coincidence between the new moon and the vernal equinox that both fell on the same day; hence we obtain the commencement of a second great Rok-h cycle, or luni-solar cycle, Dec. 28th, Julian, B. C. 507. That of the first is of course easily to be obtained, as the coincidence would occur every 1500 vague years."

A similar tendency is discernible in respect to the great question in natural history, of the origination of organic life. While theories of such origination are maintained by physical philosophers in all the European schools, the only really accurate experiment, —that of Schulze, of Berlin —decisively indicates an

"We thus obtain from the Egyptian monuments two fixed dates; the commencement of the first luni-solar cycle, Jan. 7, B. C. 2005, in the reign of Amenemha II; and the commencement of the second luni-solar cycle, Dec. 28, B. C. 507, in the time of the Viceroy son of Amasis. These dates are in every way agreeable with history, sacred and profane, as well as with the whole tenor of the Egyptian monuments, and nearly with the chronological systems of the much regretted Champollion and Rosellini."

Pursuing his computations with great ingenuity and care, Mr. Poole observes: "The monuments, therefore, in my opinion, enable us to fix with great exactness six dates, and a seventh with probability. Of the six fixed dates, the first belongs to the very ancient period from Menes to the Shepherd invasion; the second to the period from the Shepherd invasion to the 18th dynasty; the third to the period of the 18th dynasty; the fourth and fifth to the 26th dynasty; and the sixth to the 27th dynasty."

Of the remaining probable date, this author says: "The commencement of the first great panegyrical year B. C. 2714-15, or 365 years before the date of Suphis I, since it does not, so far as I know, point to any remarkable astronomical period, must I think be a great national epoch. I have assumed that this is the commencement of the first, because if we make another such period to have preceded this, we should refer its commencement to an age far anterior to any indicated by the monuments, and far anterior also to the earliest that can be assigned to the dispersion. This epoch may perhaps be that of Menes. I should not have dwelt so long on this date and that of Suphis I, but for their great importance as fixing the times of the fourth and fifth dynasties, and the age of the erection of the greatest existing monuments of ancient times, and ennabling us to form a more accurate notion than we otherwise could, of the time of Menes, and of the commencement of the Egyptian kingdom. These dates, as will be shown in a future place, are perfectly in accordance with the Septuagint chronology."

From monumental data Mr. P. fixes the date of the Exodus at B. C. 1652, a date which derives confirmation from its close coincidence with the date assigned to that event by Dr. Hales, who places it in B. C. 1648. After showing the probability that the Israelites adopted the common Egyptian months, he remarks that if this opinion is correct,

opposite result. This ingenious inquirer, in order to test the question of the origination of low forms of life under such circumstances, prepared an infusion of animal and vegetable substances in distilled water, and elaborately secured it against all intrusion of the atmosphere, by which the minute germs of these organisms are generally diffused. While a similar infusion in the immediate vicinity abounded from the second day, with both animal and vegetable infusoria, the guarded solution remained for the whole summer, perfectly free from every trace of organic life. An experiment made with such absolute completeness as to have induced Owen to pronounce it "the only experiment in which all the difficulties appear to have been fully overcome," may claim an influence in determining our belief to which no theoretical conclusions can justly pretend.*

the day of the Exodus, which was the 14th Abib, should correspond to the 14th Phamenoth; and that on this day there must have been a full moon. This event an accurate computation shows to have taken place. "Thus," says Mr. P. "we have a corroboration of my opinion, together with an indication of the exact year and even day—Thursday, 21st April; and the two coincidences are such as could not occur again, unless after an interval of 1500 years." * *

"A great passover is reported to have been celebrated by king Josiah, in the 18th year of his reign; and it is also stated that none so great had been celebrated since the days of Samuel the prophet. Now the preceding arguments would place the Exodus in the year 1652, and the settlement of the Israelites in the conquered lands B. C. 1605, which would be the first year of their great Sabbatical period. Counting 70 Sabbatical years, or 10 jubilees, i. e. 490 years, or 70 times 7 years, we come down to the jubilee year 1115 B. C., which was in the time when Samuel was judge. Again counting 490 years from this last mentioned year, we come to B. C. 625, the year in which commenced the civil year of which the passover fell B. C. 624, in the 18th year of Josiah, according to Usher."—*Literary Gazette, p.* 641.

*Of this experiment of Prof. Shultze, Owen gives the following account: "He filled a glass flask half full of distilled water, in which

In many departments of zoology this question has been the subject of careful study; and at every point the theory of spontaneous generation has given way before inquiry. Even the minute and low organisms which are parasitic upon, or within, the higher animals, — the origin of which was so long utterly inexplicable, — have yielded their secret at last. The discovery of their methods of reproduction, of their unparalleled fecundity — of the surprising changes of form which many of them undergo — and especially of the very peculiar fact, in some instances, of their alternation of generations entirely dissimilar — and also of their capacity of penetrating the tissues, and even of entering into the circulation, of the animals upon which they habitually subsist, has given ample illustration of many difficulties which had

were mixed various animal and vegetable substances. It was then closed with a good cork, through which were passed two tubes bent at right angles; the whole being air-tight. It was next placed in a sand bath and heated till the water boiled violently. While the watery vapor was escaping by the tubes, Prof. S. fastened at each end an apparatus which chemists employ for collecting carbonic acid; that at one end was filled with concentrated sulphuric acid, the other with a solution of potash. The apparatus was then exposed to the influence of summer light and heat; and at the same time there was placed near it an open vessel with the same substances which had been introduced into the flask, and also after having subjected them to a boiling temperature." The air was daily renewed, by passing it through the sulphuric acid; and the process continued from 28th May, to the beginning of August, "without Prof. S. being able by the microscope to discover any living animal or vegetable substances; and when at last he separated the parts of the apparatus, he could not find in the whole liquid the slightest trace of infusoria, or confervæ, or of mould; but *all* these presented themselves in great abundance a few days after he had left the flask standing open. The vessel which he had placed near the apparatus, contained on the following day vibriones and monads, to which were soon added large Polygastric Infusoria, and afterwards Rotifera. — Owen — *Comparative Anatomy and Physiology of the Invertebrata.*

long eluded our research, and which threatened to baffle all investigation. So many problems — the most impracticable as it seemed — have been at length resolved, that no allegation of new difficulties can well bring the explanation of the remaining facts into serious question. Scientifically, it is altogether probable that no species of animal, even the lowest, is at present spontaneously originated. Even under the limitation which confines this creative process to the reproduction of existing forms of life, the work of creation does not go on in our day.

These illustrations may serve to indicate a great and general tendency of discussion, in respect to those specific questions which can be finally issued in the present state of our knowledge. Many others might be added, such as the early origin of alphabetic writing, the absolute unity of the human family, the original identity of human language, and numerous questions in the history of the remote past, which fall under the same general head; and which show that within this field some real advances have already been made toward a harmonious settlement of the points in dispute.

The other aspect of this tendency, in which specific diversities resolve themselves into broader questions of philosophical principle, is illustrated in the progress of modern astronomy. The earlier developments of this science supplied materials for a variety of objections against the biblical theory of creation; and at length when the theory of the planetary motions became complete, and the compensatory

character of the irregularities was fully proved, the system seemed to wear an aspect of permanence altogether at war with the idea of such a series of creative arrangements as the Mosaic narrative recounts. It seemed as though so complete a system of revolutions might have been moving on from eternity, and would continue its harmonious course through the eternal ages to come. The further prosecution of inquiry, however, has resulted in a scientific hypothesis of creation which has completely displaced every such objection. The nebular theory—the only scientific hypothesis which can now be formed, and one which it is reserved for future discoveries to adjudicate—overthrows every idea of stability in the past history of the heavens. It points out changes, in a long and great series, which distinctly had a beginning. The mind is irresistibly referred by it to a point at which a grand system of changes began to take place, and a body of new laws began to operate,—for which only the creative act of some agent extraneous to the physical universe itself, can account. It is remarkable that this theory, which disagrees with the Mosaic cosmogony only in the unessential interpretation of its periods, should conform to it in every other great element. It involves the existence of light before the creation of the sun, and the organization of the outer before that of the central orbs. It refers all the existing adjustments of this ample universe to the operation of one great system of laws, and proclaims thus the absolute unity and infinity of the controling force. In order, too,

to render any account of its action at the time and in the manner which science describes, it is constrained to attribute to this force the wisdom and the freedom which mark it as an intelligent and designing mind. And yet this system, which suffers a conformity, and lends a support, to the Bible, that no other could, was designed as the last perfection of a scheme of Atheism which should utterly exclude the Creator from His works.

Geology affords another example of the same result. Whatever conflict there may yet be upon particulars of the Mosaic narrative, there can be no question of the singular conformity of science to Scripture in respect to the recent origin of man upon the globe—to the contemporaneous creation of the fruits, grains and animals, the possession of which characterizes the civilized state—and to the general order of the creation. Moreover, the grand and marvelous changes in the history of our globe, which geology reveals, effectually forbid all the argument against miraculous interpositions, which once was drawn so confidently from the absolute immutability of the laws of Nature.

In instances of this kind, if the specific points of the received interpretation of the Bible, are not supported by science, they are shown to be immaterial to either scheme; and the whole interest of the controversy gathers about the high principles of thought which are irresistibly suggested by its progress. Not only are those principles seen to underlie, as a foundation, the structure of science, but they receive,

in the course of its development, an illustration so new, and so ample, as to implant them yet more deep in the believing mind, and to show science and revelation the work of one wise and mighty author. They communicate to the simple and narrow facts of revelation that expanded and philosophical character which only ensures for them a more confident, and intelligent, and universal acceptance.

Judging, then, from the tendency, past and present, of investigation, there seems little reason to apprehend any ultimate collision of these authorities. Since we have hitherto found that, in one or other of these ways, all accurate investigation lends confirmation to the Scriptures, any expectation of an opposite result hereafter, seems unauthorized.

In respect, however, to the principles which shall control the prosecution, and guide the aims, of science, there is a controversy which can never be harmonized; and which can end only in the overthrow of one or the other of the opposing claims. Shall science take cognizance of any design in nature, and admit any inquiry in respect to its author?

A very interesting aspect of the first of these questions was that presented by the discussion between Cuvier and St. Hilaire. The latter author contended that he knew no such thing as a design in nature; and entirely refused to recognize in science what has been termed a final cause—an end for which any object exists. The other adopted and defended the principle that there is an intelligible reason for each modification of an organic structure; and con-

tended that every change is for the purpose of adapting the animal to what he termed its "conditions of existence." The splendid results of Cuvier's labors in fossil geology afford ample vindication of his method of procedure, and attest the necessity of his principle in order to any adequate or even intelligent conception of the arrangements of the organic world. Assuming that each modification of a bone had an intelligible relation to the general economy of the animal of which it had formed a part, he deduced the entire structure from the peculiarities of any important part, as the skull, or the teeth. When the subsequent discovery of a perfect skeleton afforded an opportunity of comparison, the marvelous accuracy of this theoretical delineation gave a conclusive refutation to all objections against the principle by which it had been gained. The attestation which it affords of the practical correctness and value of this grand principle of Cuvier's philosophy of science, is quite analogous to that which Le Verrier's discovery of the planet Neptune gave to the correctness of our theory of the planetary motions; and when we remember that it was a pioneer effort in a new field—that it extended to some forty species of extinct quadrupeds—and that it gave to the world the first decisive proof of the startling changes which organic nature has undergone in the history of our orb; it seems impossible to withhold our profoundest acknowledgment of the scientific value of the principle which guided successfully so great an achievement.

So marked was the effect produced by this brilliant effort of the great French naturalist, and so decisive its bearing upon the controversy which it illustrated, that the debate has not, since his day, been revived in the same form by any eminent authority. At present it may be considered as having given place to that offered by M. Comte, the eminent leader of the positive school in French philosophy. Even upon him its effect is obvious. He is led to censure the prevalent atheism as inadequate to the conflict which it has undertaken; and deems it impossible to maintain the debate against the indications of a designing cause. Laying aside every attempt to account for them, therefore, he rules out the whole controversy as inadmissible in science. The conception of a cause belongs upon his theory only to an immature state of the human mind, and hence every inquiry for either a cause or an end is necessarily excluded from our philosophy. The production of phenomena he declares to be "an insoluble mystery" which it is not the object of science to explain; and fairly makes the admission, that so long as the question is entertained at all, and so long as the possibility of any answer is admitted, the theological one which refers all things to the will of an eternal cause, is preferable to any other which it is possible to devise. He seeks, therefore, to close the inquiry, and limit science to the simple observation of phenomena. He expressly defines its aims to be the determination of the *how* rather than of the *why;*

the determination of laws, rather than the discovery of causes.*

That such a form of science is irreconcileable with all religious views, it needs no argument to prove. It is so, simply because it was designed to be so,— so shaped that it might and should be hostile to all theism. But it is so by no intellectual necessity, and by no philosophical right. Indeed, such a disagreement serves only to mark more distinctly the harmony which does subsist between the religious and the scientific views of nature; and to show that a new philosophy of science itself must be adopted, before a thoroughly anti-religious character can be successfully communicated to it. The controversy here becomes one respecting the very rights and dignities of the mind itself,— one in which religion offers all its support to the claim for intellectual freedom. May the mind inquire for reasons and causes in nature, or is such inquiry illegitimate? Are we at liberty to take cognizance of a plan, to remark a design in nature, or are such inquiries to be excluded as puerile, and infantile, and unworthy, of notice? Is

*Mr. Comte uses the following language in his most recent work, the "Ensemble du positivisme": "When we wish to penetrate the insoluble mystery of the essential production of phenomena, we can suppose nothing more satisfactory than to attribute them to wills, internal or external, since we thus assimilate them to the daily effects of the impulses which animate us. Metaphysical or scientific pride alone has been able to persuade the atheists that their vague hypotheses on such a subject are truly superior to that direct assimilation which alone should satisfy our understanding, until it has recognized the radical emptiness and the entire uselessness of every absolute research."— *p.* 47, *Syst. de Politique Positive.*

The passage is well worthy of perusal, as containing even yet more distinct and significant statements of the same kind.

science to have a free and ample field of investigation, and to move in it unrestricted by *any* limitation, or is this philosophy which so rightly names itself "the positive" to impose an *a priori* limit, and forbid science to pursue any researches, or form any conclusions, beyond that barrier?

Such inquiries can have but one answer. The methods by which Cuvier gave the world its first insight into the organic wonders of its past history, and which, to this very hour, are illustrated by every effort of his only rival in comparative anatomy, Owen, cannot be lightly abandoned. The dictum of a philosophical scheme which happens to require the sacrifice, can be no sufficient authority, and the exclusion of God from the realms of human thought can be no sufficient end, for the abandonment of all that has most served to promote, and to adorn, the progress of science. None, save that Divine authority which it is the object of this system to overthrow, may thus presume to "set bounds about" the sacred mount of knowledge, and forbid the people to "break through unto the Lord to gaze."

Nay: if the battle is to be fought on *this* ground, it is nearer to its end than there had otherwise been reason to hope. Science cannot acquiesce in such humiliating conditions without absolute and everlasting degradation. If it can consent to pursue its researches under a disqualification like this,—forbidden to announce any conclusions, or even to entertain any inquiries, respecting either the origin or the end of nature's adjustments,—the freedom,

which now commends it to the acceptance of mankind, is forever gone. That can be no interpreter of nature which both renounces, and forbids, all investigation of the highest relation of nature. Science will be false to her high origin as the offspring of the reasoning and intelligent mind of man, when it shall decline the inquiry whether there is any intelligence in the fair face of nature. If, in order to divorce itself from religion, science must sacrifice all honorable freedom of thought, and all high inquiries, and sink to the mere registration of phenomena of sensation, the suicidal character of the sacrifice were itself a conclusive suggestion against the scheme which demands it. What more decisive indication could be furnished of the essential and eternal harmony of reason with religion, of human wisdom with the wisdom of God? When science can neither shed light nor receive light on the great questions of the origin and the end of nature, and of man, so ignominious a surrender of all that now gives it dignity, will render the direction of its conclusions a matter of but the smallest concern. Thus to retreat into the realms of "chaos and old night," would be but to acknowledge the superior merit of the antagonist to which so grand a field is deliberately relinquished. When science can discern no reason why the world is as it is, and tolerate no inquiry into the cause or the design of its existence,—when instead of helping to dissipate that darkness through which the soul ever seeks to grope its way to some discernment of its Author and its destiny, it shall be the chief attain-

ment of philosophy to censure all such high endeavor as puerile, and to lay the rude hand of restraint upon the mouth of inquiry, no adverse influence of religion will be requisite to consign it to the oblivion to which weakness and presumption ever find their spontaneous and speedy way.

It should seem, then, gratuitous to anticipate any permanent and serious conflict between the teachings of these two great volumes which together comprise God's disclosures of Himself to man. Framed alike in the depths of His infinite wisdom, there is material for endless study and discovery in each; and wide as the discrepancies of our earlier readings may be, the whole experience of this progress assures us that ultimately they shall confirm and illustrate each other.

There is a predicted era of general peace,—when the nations shall change their weapons of offence into implements of industry, and learn war no more. Shall we not hope that this beautiful harmony may extend also over the realm of thought; and that these long contentions of philosophy and piety, these sharp questionings of each other's claims, may subside into the willing and mutual recognition of rights. Resting in so cheering a hope, we shall contend,—so long as the contention seems inevitable—in that generous spirit of gallant foes, which, cannot bear to consider war as our permanent and settled policy toward an opponent whose manly and noble bearing gives him such a claim upon our respect; and which therefore would scorn to do in the

excitement of hostilities, anything that might prolong the unavoidable animosities of war into the anticipated and approaching days of peace.

How beautiful that ultimate agreement will be, when our theology shall have received its last modification from the maturest efforts of human inquiry, —when science shall have found the deepest certainty, and the highest dignity, of its truths in their relations to the Word of God,—when together they shall uphold all that is most essential to man's highest welfare,—and when they shall unite to discover, and to disclose, in nature, the work of an Almighty Power, under the guidance of Infinite Wisdom, and for the purposes of Infinite Love !

REPORT

OF THE

ADDRESSES AND SERMON

AT

THE DEDICATION

OF THE

Clifton Springs Water-Cure.

HELD JULY 25, 1856.

PUBLISHED BY VOTE OF THE AUDIENCE.

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FACULTY OF THE INSTITUTION.

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DEDICATORY SERVICES.

THE audience was called to order on the morning of the 25th of July, by Rev. L. P. HIKOK, D. D., of Union College, and the Hon. A. C. PAIGE, of Schenectady, on being called to the chair, remarked:

We have assembled this morning to dedicate the new and commodious building in which we are now convened, to the noble and useful purposes for which it was erected. We are indebted for its erection to the untiring energy of Doctor Henry Foster, the medical director of this establishment. The idea originated in his devotion to his Maker, and his intense love of his race;—a devotion and love so plainly manifested in his never-ceasing labor for the cure of the soul, as well as of the body. The loveliest feature of the building, is this little chapel; destined to hear the prayers and praises of many a christian heart. The services of this day are intended to consecrate it to the worship of the Almighty, and to dedicate the entire building to the useful and charitable purposes for which it was designed; and you will now listen to a dedicatory address from the Rev. B. F. TEFFT, LL. D., late president of Genesee College.

DR. TEFFT then arose and said:

"By the request of the Corporation and Faculty of the Clifton Springs Water-Cure, we have assembled for the purpose of dedicating it to the uses for which it was erected. From all parts of the state, and from several of the surrounding states, we have come together to unite in the performance of this pleasing duty. Partaking, as we all do, of that physical infirmity common to our race, we can not help but feel an individual interest in the establishment of an Institution, which proposes to take a prominent place, and do a peculiar work, in the beneficent undertaking of lessening the disease, and of improving the health, of the human family. You yourself, Mr. President, so generally known as a warm and abiding friend of every benevolent design, must be exceedingly gratified to see so select an audience, consisting mainly of the representative citizens of a large portion of the country, met here to give the weight of their sanction, and the blessing of their good wishes, to an idea, which, as it seems to me, is destined to be as illustrious as it is now novel.

"The history of the healing art, sir, is one of the most interesting topics of human knowledge. This interest pertains to it, not only because the flesh is heir to a great variety of ills from which it would seek methods of recovery, but the history itself, considered separately from its importance, is one of the most captivating subjects within the range of human investigation. Nor can I more fitly

introduce to your notice, as I think, the peculiar position of this Institution, the particular idea which has created it, and which it purposes perpetually and rigidly to represent, than by touching, with whatsoever rapidity, the several stages that have been made, the successive epochs that have been passed, in the long and world-wide progress of the healing art; and I am quite as certain, that, did the time allow of details, or would my audience take the trouble, while I am speaking, to see how the thread of my discourse runs a parallel to the historical progress of the race, they would have the additional gratification of beholding a faint sketch, at least, of one of the finest illustrations of the history of human civilization, that can be furnished from the annals of mankind."

Dr. T. then proceeded to a succinct and comprehensive statement of the history of the art of healing, from the earliest period known in the annals of Egyptian civilization, through the Assyrian, Grecian, Roman, and modern eras, down to the present time, in the course of which general review, every sect, school, division, and sub-divison of the science and art of medicine, with the characteristic idea of each, was brought out in historical array; and in addition to the medical theories of all sects of physicians clearly stated, and stated in their chronological order, a great variety of curious facts, drawn from the Greek and Roman classic authors, as well as from many other recondite sources, and illustrative of the several theories as they came forward in the current of the discourse, were thrown in to give point and clearness to the general theme. It would be impossible, in a mere report, to offer anything like a just *resumè* even of this portion of the address; but it may be sufficient for all present purposes to furnish the following skeleton, which embraces its leading points:

I. The foundation of the science of medicine as laid by the priests of the Egyptian temples. According to the testimony of Herodotus, confirmed by the testimony of Strabo, it was the practice of all the leading nations of antiquity, particularly of the Babylonians and Egyptians, for families to expose their sick before their own doors, that persons passing by might take notice of them, and prescribe whatever remedies they may have known to be effectual in similar cases: and it was soon afterward required by law, according to the same authorities, that every citizen who had been sick should go to the nearest temple, and have a record made by the priest of the method of his recovery. In this way, the science of medicine was established, as Bacon himself would have advised, but at least four thousand years before the birth of the philosopher, on the facts of experience and observation. But the priests soon abused their opportunities, and made medicine a private and occult art, from which it did not emerge till the time when it became a rational science again in the hands of the later Greek physicians.

II. The earlier physicians of Greece, like their Egyptian predecessors and instructors, and like their Assyrian neighbors, made of medicine but little more than a sacerdotal fraud and a popular superstition; but in process of time, the Greeks emancipated themselves completely, in respect to the art of healing. The first period in the Grecian era, in fact, was but a period of preparation, during which there was a solid foundation laid for medical science, and for its various schools, in the philosophy of the Greeks and Romans. The two systems of phi-

losophy, which divided the scholars of antiquity, and which began at the earliest periods of the world's history, were the bases on which rested the four great schools of medicine, which so long held sway in the ancient days, and which continue, modified, but essentially the same, to the present hour.

1. The earliest philosophy of mankind, as we learn by the classic authors, was that which regarded the whole universe as a single Being, endowed with a living principle governing its motions; and this species of speculation which looked upon the earth as another existence with a similar principle of animation, made man a type of the earth, possessed of an indwelling spirit, as the earth was a representative, however reduced, of the grand totality of nature. The soul of man, therefore, was an internal power, which gave life, activity, and health to the material body; and this interior and all-pervading spirit was never to be overlooked in any thing that should be undertaken to be done with our physical existence. Ruling the bodily organism in a state of health, it was the power to be exclusively addressed, when health was to be restored. This class of physicians were known under the name of Dogmatists.

2. The materialists, on the other hand, who arose next after this original school of philosophers, denied the existence of any soul of the universe, or any soul of the earth, or any soul in man. Man, they said, like the universe and the earth, was only a physical organization made up of a collection of material atoms, which came into their present shape by chance. Having fallen into their existing relations, as found in our material organization, though governed by no preliminary law, they had yet formed certain habits; and the nature of what is called life consists simply of a perpetual and spontaneous flow of these original elementary atoms through the body. An easy flow of these atoms constituted health, while an obstruction to the current was either disease or death; and, as the life currents ran through innumerable little mouths, called pores, the whole art of medicine consisted of regulating the flow of these currents, which was only finding the proper means of tying and untying pores. This class were called Methodists.

3. Distinct from both these schools arose a third, which seemed to be a revival of the early practice of the Egyptians, as it maintained that all theories of medicine were deceptive, and that the only sure basis for a correct medical science was the experience of mankind. If common salt, for example, has been found to be a good styptic, then, if the patient bleed at the mouth, do not stop to theorize, but give him salt; and salt will save him just as well, when thus applied, as if you pretended to understand all the reasons of its specific operations in the case. This was the doctrine of the Empirics.

4. The science of medicine, however, did not cease to make advancement with the establishment of these schools, but men of study, by giving the facts and theories of these sects a profound examination, brought out, in the course of time, a fourth school, which professed to follow no one narrow system, but to draw its doctrines and its practice from whatever had been, by any mode, established and accepted by the learned. These were the Eclectics, not of modern times, but of the ages of Greece and Rome.

III. Though this is a correct statement of the history of the leading schools of medicine, from the beginning of our knowledge of the past, all of which have

continued down to the present time, it does not contain the remarkable and characteristic ideas that the present time itself has brought to light.

"Look, sir," said the speaker, "at the mysterious connection of the body and the mind. See how closely they are connected, how intimate is their union, and what influences they exert upon each other. What a magic power, in particular, is exerted by the mind over every fact, feature, and function of the body. Invisible as it is, mysterious as is its action, it nevertheless rules our material economy like an autocrat. It contracts and relaxes every muscle, and moves every limb, at will. Into whatever state it falls or rises, it takes the whole body with it, and makes it be a partaker of its joys and sorrows. Its passions will rouse or lay the heart, quicken or retard the blood, increase or diminish respiration, and touch, for evil or for good, upon all the springs of the organic life. When it forebodes, or settles into a chronic fear, the body droops, the flesh of the cheek fades, the eye grows dull and dim, the soft flesh falls away from the bones, and the lithe bones themselves dry up and become as brittle as a stick. Joy, on the other hand, when it has become a habit of the mind, reverses entirely the order of these events. It will recall the faded rose, relume the expiring eye, re-clothe the bones with flesh, re-invigorate the bones themselves, and make the whole man as beautiful and nimble as a child. The mind, according to its condition at any time, will carry a good or evil influence into that very recuperative energy, that *vis medicatrix naturæ*, spoken of by Hippocrates and Galen, and thus hasten or slacken a man's recovery from disease, or send him headlong to death."

The great *new* idea of the age, therefore, in the science of medicine, is the value of the mind as a recuperative agent, always to be addressed, in every attempt at a restoration of the body from disease. But if the mind is thus a restorative agent, the amount of its influence, in the act of healing, will be according to its own condition at the time. A mind itself diseased will be an actual disturber of the body's health; but a perfectly sane mind will exert a perfectly sanitary influence upon every function of our mortal frame.

"But is it said, sir," continued the speaker, "that the possession of this long-neglected but unrivaled instrumentality of health—a perfectly sound mind—is impossible in this evil world? I know that the mind of humanity is diseased. I know that the unregenerate spirit, like the unresting ocean, is constantly troubling the depths of our material existence. I know that the whole man wastes in the war waged between the spirit and the flesh. But I also know, thank God! that there is a balm for a wounded spirit. There is peace for a troubled nature. There is spiritual health for the mind of every inhabitant of earth. The tempest of the soul can be entirely laid. A sweet calm can rest upon the passions, and the most beautiful harmony can exist between the faculties of the mind and the organic operations of the body. I am persuaded, nay, I am convinced, that this perfect ease of the spirit must be curative in its tendency of all disease, of every infirmity of the body. There is such a serene and satisfying trust in the interior being of a man, who has made a consecration of himself to God, that his soul, instead of disturbing the animal economy, must tend to allay all undue excitement, and thus lay the only reliable foundation of a perpetual and perfect cure. No matter how sick the good man is, no matter what discouragements surround his

ease, he has no alarm, he has no agitation, as the worst can be only death, which, however it may amaze the world, has ceased to have any alarm for him. Or should his courage for a single moment flag, should his spirit begin to tremble, he rallies with a single recollection of his hope, he rebukes the very disease that holds him, with the exulting language of his faith: '*Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise* HIM, *who is the health of my countenance, and my God!*'

'Let no one be startled by the assertion of this doctrine. The truth is, sir, I am not certain, however this great principle may appear to others, that I have yet reached the point where this healing agency of the true religion stops. I am not certain, indeed, that it possesses only a *sedative* virtue, rendering the system passive only to the best influences of the ordinary remedial agents. I am not certain that there is not an *active* virtue, a positively *curative* power, in the indwelling, of God within the mind. That this indwelling of the Almighty is the healing of the human spirit, there can be no doubt, as it may be regarded as the most perfectly established principle of our religion; and it would seem entirely rational, if not a necessary conclusion from what has been thus far said, that the mind, occupied with the Divine presence, will carry the virtue of that presence to every point of the material system that itself pervades. If God fills the mind, and the mind fills the body, or so dwells in it as to impress it universally with its presence, there must be a divine element in that universal presence, which no philosopher, which no physician, has the authority to overlook. How *can* the Almighty dwell within the mind that fills my brain, without exerting a sanitary influence upon that brain, and, through the entire nervous system, of which the brain is part, upon every filament and fiber of my body? So far as any recovery remains possible, whether intellectual, or spiritual, or physical, does not the inward residence of God bring with it, by actual necessity, a continual working toward a perfect restoration? God is not an idle being. He is the most active of all beings. He is the source and center of all action. He is the *Causa causans* of every possible and existing motion. He is the only living Being; he is the essence of life itself; and I see not how such a Power, perfect himself, and pervading all things for the purpose of bringing them toward perfection, can take up his abode with a fallen man, the master-piece of his skill and the object of his dearest love, and limit his benevolent undertakings to the restoration of but a single part of his triple constitution."

The conclusion of the argument, and of the dedicatory address, therefore, was, that the christian religion must begin to be received, in its practical, regenerating, and restorative operation, as the first agency to be employed in the theory and practice of the healing art; and it was distinctly stated, that the Clifton Springs Water-Cure, under the care of Dr. Henry Foster, was established for the purpose of making practical piety a leading agent in raising the diseased and disabled to a state of recovery and health. There is one fact, too, in addition to its intrinsic value, which makes the agency of religion a peculiar blessing in the work of restoration as heretofore described. The use of all other agents, and of systems of practice, is expensive, sometimes more expensive than the patient can afford to use; but the power of the christian system of salvation, even as a medical agent, is free to all.

"Sir," said the speaker in conclusion, "the religious element in the system of treatment I have described, with all its value, is not expensive. To every individual of the race, it is the gift of God. In the very midst of the healing springs, which bubble and flow all around us, there is another Spring, there is a glorious Fountain, opened for the healing of the fallen sons of man; and, though unseen by the natural eye, I now behold the ample pool, the crystal lake, the bright jet that starts from its center and returns with its graceful curve, to keep it full and cool. Here, upon this rocky shaft, through which the limpid current seeks the sky, I read this beautiful inscription, as if it were the genius of the stream addressing us:

"'Come traveler, slake thy parching thirst,
And drive away dull care;
Thou need'st not broach thy little purse,
For I am free as air:
My source is in the mountain side,
My course is to the sea;
Then drink till thou art satisfied,
Yea, drink, for I am *free*.'"

The assembly then adjourned to the spacious dining-hall of the Institution, and at 3 o'clock, P. M., reassembled and listened to the dedicatory sermon from Rev. M. L. P. THOMPSON, D. D., of Buffalo, of which the following is an abstract:

The words selected for the occasion, were those recorded in *Acts* xx. 35—"*The words of our Lord Jesus, how he said, It is more blessed to give than to receive.*"

The object of the Preacher was to make apparent to his hearers the *literal truth* of the Saviour's affirmation.

After dwelling for a little on the superior blessedness of those who, in the providence of God, have been placed in circumstances which *enable* them to be benefactors, while others have been placed in circumstances, which, for the most part, compel them to be beneficiaries, or which, at least, create for them a peculiar need of help from others, he went on to say that—"There is a happiness in the mere act of *giving*, which there is not, and cannot be, in *receiving*. There is a real enjoyment in it, far transcending any thing which the receiver can ever feel. This implies, of course, that the giving shall proceed from a really generous and loving disposition. I am very far from speaking of that which is the constrained act of one who, without a particle of love, or of true benevolence in his heart, yet gives from an affectation of these qualities, to gain a reputation for virtues which form no part of his real character. I am equally far from speaking of the act of one who gives from the ostentation of riches, to gratify the same low pride which might lead him to deck his menials with expensive livery, or to trap his horses with gold. I do not speak at all of the act of him who gives because it is a fashion to do so, among those who occupy a similar position in society with his own, or of him who gives to meet the demands of a public sentiment, however created, which he knows would reproach and shame him if he did not; or of him who gives merely to get rid of a troublesome applicant, in the spirit of

the unjust judge, who said—'Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'

"In none of these cases does the act of giving afford any degree of that peculiar and delicious satisfaction of which I speak. Indeed, in cases like these, giving is not giving. It is the merest drudgery of a most distasteful and burdensome commerce. * * * * * * He who gives from any of these motives, gives with pain and grudging, and as there is no pleasure in the act, so there is none in the remembrance of it, but often, a growing feeling of discontent—a sore spot in the mind, like that which would have been in the thigh, had an ounce of flesh been cut from it. * * * *

"The happiness of which I speak, is the peculiar privilege of one who truly *gives;* who gives in the proper sense of giving; gives freely as God gives, 'hoping for nothing again;' gives out of a merciful heart; gives for the love of giving, for the love of making others happy; whose giving is really a *grace;* not a price paid for some imagined equivalent in worldly honor or ease, but the generous expression of a really generous soul.

"To give *so*, is more blessed than to receive."

This was variously illustrated by a reference to the *natural constitution of the human mind; by an appeal to the universal experience of mankind; and by a consideration of the promises of God.*

In conclusion, an application was made of the whole subject, to the particular purpose for which the discourse was preached.

Doctor T. said—"Does it seem to any of you, that I have chosen a theme inappropriate to the occasion which has convened us? No, brethren. My theme is the theme of the *time* and of the *place.* The spirit of my discourse is the very spirit with which I desire this house to be baptized as long as two timbers of it shall remain together. I invoke upon it the grace of the Giver of all good, to make it a *Bethesda* for the perpetual ministration of Christ's compassions to the sick and suffering; where the blessed angels of love shall come down night and morning to stir the waters, and the offices of healing mercy be daily performed —a Bethesda for men's bodies, and a Bethesda for men's souls, whence 'the impotent folk and the blind and the halt,' and the *poor* of them that had no man elsewhere, when other waters were troubled, to put them into the pools, shall go away healed, and carrying their beds—and whence also the *sick of sin*, they that were nigh unto the death that never dies, and for whom elsewhere no man cared, shall go forth in the newness of an everlasting life, rejoicing in hope of the glory of God.

"Regarding this merely as a sanitary institution, where the sick might come and receive medical attendance *for pay*, I should feel comparatively little interest in the celebration which is this day attended of its enlargement, and of the opening of this religious chapel." * * * * * * * *

After here explaining and commending the design of the founder of the Institution, Doctor T. concluded as follows:

"We consecrate this house to the work of mercy. The good physician's work is always a work of mercy. Every faithful practitioner of the healing art,

is, in the highest sense, a benefactor of his species; and there is, perhaps, no class of men, who in the theory of things work for pay at all, who render to others so great an amount of uncompensated service. But the work of the good physician *here*, is to be a work of mercy in a sense not usual even with his class. In the view of the noble conception and voluntary self-offering of one whom we delight to honor, and in the prosecution of whose design it is an honor to co-operate, we lay the offering of these entire structures at the feet of the Good Physician of all—at the feet of Him, who is the great inspirer of all good purposes and works. To Him we devote them. They shall be his, for his use and glory in serving his weak ones, and the poor and suffering of his people forever. And this chapel!—Jesus, master, is it not for thee? Take possession of it, we pray thee, and let thy presence ever be manifested in it. It is not always thy will that the sick should be recovered from their sickness. For thine own sick, it is thy will that sooner or later they should be with thee, where thou art, that they may behold thy glory. To all the sick, and to all that are not sick, we know that sooner or later, here or elsewhere, death will come, for 'it is appointed unto all men once to die.' But, thou Blessed One, there is a death which we are sure thou wouldest not that any should feel. It is not thy will that any should die the death that never dies. Oh, then, let the fountain of thy healing mercies be opened here! Summer and winter let its waters flow. Morning, noon, and night, let the dear stream issue forth for all that come; and while many who may resort to this place shall not go forth healed of their physical maladies, but some shall die here, and others shall go away to their own homes to die, let thy rich grace unto everlasting life be experienced by all—let all behold thee, and rejoice in thy salvation."

In the evening at half past seven, the chapel was again filled to listen to the concluding exercises of the occasion. On resuming the chair, JUDGE PAIGE, the president of the day, made the following remarks:

I am requested before the delivery of the expected addresses, to present briefly some statistics in relation to the past and present fiscal condition of the Clifton Springs Water-Cure Company, and some details of the plan which Doctor Henry Foster intends and hopes to accomplish, in regard to the institution.

In January, 1850, the Clifton Springs Water-Cure Association was formed; with a nominal capital of ten thousand five hundred dollars. This sum was paid in by the original stockholders. But it proved entirely inadequate to meet the expenses of the original building, inclusive of the cost of the introduction of water and the supply of the necessary furniture. A heavy debt was thus necessarily incurred. Under its onerous burden, the Institution was opened for the reception of patients; and, while still laboring under this heavy pressure, the Gymnasium and a Sulphur Bath House were erected; the grounds were laid out, graded, and drained; the mineral water was secured; and ponds, lawns, walks, and flower-plots were constructed. In place of the rugged inequalities of the grounds in their natural state, damp and marshy, and sending forth exhalations prejudicial to health, are now to be seen ornamental groves, lawns, and serpen-

tine walks, beautiful to the eye, and attractive to the patient. This improvement, however, and these additional erections, added largely to the expenses of the Association. They swelled the original cost to a sum exceeding twenty-three thousand dollars. But through all the discouragements produced by this heavy expenditure, the Institution was successfully conducted and sustained by the unceasing labor and care of Doctor Henry Foster; and the entire debt was ultimately not only liquidated out of the net earnings of the company, but a reasonable dividend was paid to the stockholders, from the same source.

When all the debts of the company were paid off, Doctor Foster suggested the plan of this new and commodious extension of the original building; and by the cogent arguments urged by him in its favor, it was adopted by the company. To accomplish this object, the capital stock was increased ten thousand five hundred dollars. This money has been expended, and also the additional sum of seven thousand dollars, in the erection of the new building, and in supplying it with furniture and extending the dining-room in the old building. A debt has therefore been contracted of seven thousand dollars, which is now due by the corporation. The entire original cost of all the buildings and improvements of the company to this day, amounts to, and perhaps exceeds, forty-one thousand dollars. The whole of this sum has been paid except seven thousand dollars. This debt of seven thousand dollars Doctor Foster expects and hopes to be able to discharge, out of the earnings of the company, in two, or at furthest, three years.

We thus see here a Water-Cure establishment possessing accommodations ample and commodious, and superior to any in our country. The company has been incorporated by an act of the Legislature; and the property is now held by a secure title. The buildings and furniture are kept insured in solvent insurance companies; that every precaution may be taken to guard against loss by fire. The company has a skillful and accomplished medical faculty consisting of Doctor Henry Foster, Doctor Hubbard Foster, his able brother, Doctor Goedecke, and Mrs. Wilmarth.

When the present debt of seven thousand dollars is discharged from the net earnings of the Institution, it is the design of Doctor Henry Foster to influence philanthropic men of wealth to unite with him in endowing the Institution with a fund so large, that the income arising from it will be sufficient to pay the expenses of the medical faculty and steward. And it is his further design to purchase himself, as a personal enterprise, the stock of the stockholders; and to make the Institution substantially eleemosynary—to be conducted for the benefit of the poor of all evangelical denominations; but more especially, for that of poor clergymen and their families. A sufficient number of patients will be received, able to pay the charges of their board and treatment, to meet the expense of those who are deserving the charity of the Institution. Doctor Foster's intention is thus to devote the entire income arising from the receipts of the paying patients to the noble cause of charity; and especially, of charity to the *Lord's poor*. It will be observed that in accordance with his design, no part of the income is to be retained for his own personal use.

To this statement I will add, that this beneficent and christian enterprise calls for universal approbation and support; that it is a heaven-suggested undertak-

ing; and that it is the duty of all, and especially of those who love the Supreme Governor of the world and their own race, not only to lend it their earnest and active support, but to invoke the Divine assistance in behalf of its success.

Judge Paige then introduced Rev. Dr. Hikok, who arose and spoke as follows:

"This whole service in which we have to-day been engaged is new. Not new to have Water-Cures, though this method of healing is comparatively recent; and not new to dedicate chapels and churches; but to have Water-Cure establishments, and dedicate them to God, and formally consecrate them to his service, and arrange them for his worship, has never probably before been done since our first parents worshiped in the garden of Eden. Another prominent feature here is also quite as novel; that we are to have Water-Cures benevolently endowed and opened gratuitously for the poor of the church, and especially for poor ministers.

"But the fact that all this is new, will not itself determine it to be either good or bad. There are new things as well as old things both good and bad, and we must look at the thing in its intrinsic merits, to determine, whether new or old, it be truly good or bad, right or wrong. We have just been told by the president of the day, what has been the history, and what is designed to be the future operation of this Institution. The establishment has been hitherto much upon the same footing as any other secular enterprise. A very strong and general religious influence has been exerted, while the process of applying water-cure treatment to heal disease has been on the principle of pecuniary compensation for services rendered. Bodies have been healed, and souls converted, and christians sanctified and edified in the faith, all together; yet this addition of religious effort and influence has not been the result of the plan and organization of the Institution itself, but wholly from the physician's personal character and agency. The design in the future is to embrace in the establishment itself the principles of benevolent and religious action. Poor and pious laymen, and especially poor clergymen, are to find here opened a quiet and salutary retreat, where they may receive, to a certain extent, gratuitous medical services, with the understanding, that so far as may be practicable, they are to put forth their religious efforts and influence for direct impression, instruction, and progression in piety. The unconverted members of the families of such may also be received, on whom this religious influence is to fall, while the treatment for bodily healing is in progress.

"Let me, then, present some reasons why such a change in the organization of this Institution is desirable, and also some of the motives which should induce the able and charitable portion of the community to help on the enterprise.

"*First.* Let it be noted, that good men, and especially ministers, *will be sick.* I would not say that a good man is specially liable to sickness. All other things being the same, I suppose a good man less liable to disease than a vicious man. Godliness has better promise of health and long life than ungodliness. But the good will often come under the power of disease, and the circumstances and anxieties of a minister will often tend toward prostration and sickness more

than to counterbalance the healing influences of his piety. His employment calls often for sudden labor and severe study, and the perpetual application he is forced to make of his mental powers is peculiarly debilitating. 'Much study is a weariness to the flesh' not only, but exhausting to the spirit, and becomes the frequent occasion of insidious chronic diseases. He has very frequent sources of special anxiety. He must maintain perpetually a shepherd's watchfulness, and save his flock from the double dangers that arise from their own indiscretions, and the attacks of surrounding wolves. He must see all, that he may guard all, and must learn all their wants, that he may provide a supply. In times of declension and worldliness in the church, there will be one class of dangers, and in times of reviving and refreshing another set of dangers arise. While other christians are permitted to rejoice in the good work of the Lord, he sees so many resisting, halting, hesitating, temporizing, that he can hardly allow himself time to rejoice with the newly converted, but must watch and weep, exhort and pray, with the impenitent and the anxious. There is no moment when the faithful pastor may sit or lie down and say, 'Now all is safe. My watchful fears may all be dismissed and leave my anxious heart to rest.' He is thus wearing out, perhaps, faster than any other man in his parish, and the indications of decline appear in the various forms of nervousness, dyspepsia, bronchitis, &c., and when these morbid symptoms begin to press their warnings, it is often in circumstances which naturally aggravate all the dangers. Strong men very soon, in such cases, become prematurely weak and feeble, and fall under various chronic diseases.

"*Secondly.* Ministers will generally *be poor*—not poor because they lack economy, nor because they are destitute of tact and practical skill to acquire wealth. I affirm from special observation, though often belied in this respect, that clergymen are, more than ordinary men, frugal, economical, ingenious in expedients for making a little do much, and ready in adapting means to ends whereby their families may be made the most comfortable and happy. It is rather because of the fact that they are poor, generally, than from the want of capacity to get rich, that so much is said about the want of practical sagacity in clergymen. Their circumstances and calling keep them poor, not their want of talent to get and keep money.

"The sons of the rich are not so apt to be pious, and when they become so, are not so ready to go into the ministry, as the children of the middle and poorer classes. They have better opportunities which they usually seize upon, to go into some lucrative secular occupation. Poor men, usually, go into the ministry, and then the nature of the case keeps them poor. A parish cannot ordinarily be brought up to give the same salary that equal talents very readily command in other occupations. This is all better for the church and for the world, than that the ministry should be rich. But the facts will be in the future, as they have been in the past, that clergymen will often be sick, and generally be poor.

"*Thirdly.* Water-Cure treatment is *just fitted for them.* I might here insist on the general efficacy of Water-Cure treatment, when skillfully applied, to all classes of persons, and to most forms of disease. In my own experience, and over quite a wide field of personal observation, I have found abundant occasion fo affirming with confidence that it has been astonishingly successful when other

applications of medical treatment had utterly failed. But there is a special preference in those cases of disease to which clergymen seem to be peculiarly exposed. A general languor and debility, a prostration of nervous energy and vitality, a derangement of the digestive functions, morbid affections of the larynx and bronchial passages into the lungs, and other chronic maladies, are perpetually found in patients among clergymen, and the whole course of Water-Cure treatment applies effectually to such cases, and often acts as a charm, so sudden and sure is the restoration to former health and vigor. The varied baths, the exercise, the diet, and the whole regimen, are all calculated to restore, revive, and give renewed tone and energy to the body, and fresh buoyancy and elasticity to the spirit. This often proves better than journeying, better than mere rest, better even than European tours, or at least more within the means of most parish ministers. I could not recommend a tired and worn-down minister to a more hopeful retreat from anxiety and care, and with the prospect of speedy restoration to strength and usefulness, than to this very place, and under the salutary influences of this Institution.

"*Fourthly.* But these benefits cannot be realized without *the aid of the charitable.* Water-Cure treatment must have its fixtures and conveniences. The private family, and especially poor ministers, cannot afford their own Water-Cure establishment. The physician cannot be expected to build and maintain one at his own charges. The outlay must demand at least a dollar a day from the patient, to attain a fair remuneration, and somebody must pay it. It will hardly do to carry out the practice here of charging the rich patients with all the deficiencies of the poor patients. The only way is to resort to some interposition of benevolence. Some must take stock, or give by way of endowment, with no expectation of receiving back the full equivalent in dividends.

"And here I affirm emphatically, no one can well give to a worthier object. The results are directly auxiliary to all good causes. You heal the body. You restore to strength and usefulness the worn down and disabled. You bring back animation and cheerfulness to the sad and desponding. You may save many an able minister's life, and give him health and strength for another twenty years, and the gain to the church and the cause of virtue and religion, is as if you had educated and sent out so many new ministers. You would have else had the supply to be gained by the charities of education societies, and college and theological seminary contributions. Give here, and put such an establishment in efficient organization and operation, and you are directly strengthening and advancing the highest and best interests.

"*Fifthly.* The whole must be *guarded from abuse.* A splenetic man, a lazy man, a hopelessly incurable man, might take advantage of such arrangements and fill up a place that does not belong to him, with no good results to the world. Other more promising patients must come into these places, and the benevolent application must be made to them, not so much on their own account as for the good of the church and mankind at large. Some might choose to stay longer than is necessary, and over the whole a wise supervision must be established. Strict rules should be made and rigidly applied. A committee, of whom the physician should be one, will be needed, doubtless, as a standing

directory for this whole matter. Some of the stockholders, who have a personal as well as benevolent interest in the whole measure, should be of this committee, and hold the scales even between the gratuitous admission of patients and those for pay. As soon as they deem further charity in the application of the benefits misapplied, they should put the patient at once on the pay-list, and if he continues longer, make it to be on his own charges. When such judicious arrangements are made, and the Clifton Water-Cure stands out as a benevolent asylum for the Lord's poor, and the failing ministry, the strong hold which it now has upon the affections and sympathy of the community will be greatly augmented, and the blessings of the world, the church, and heaven, may be devoutly expected permanently to rest upon it."

Rev. Dr. SHAW of Rochester was then introduced to the audience by Judge Paige. Dr. Shaw's address, an abstract of which we have been, unfortunately, unable to obtain for this publication, was directed to interesting points in the history of the Institution, and closed with an appeal to its friends to aid in making its future more glorious, even, in doing good, than its past. The address was received with emotion.

J. D. HUSBANDS, Esq., of Buffalo, Rev. W. H. GOODWIN, of Geneva, and Rev. Mr. TOOKER followed with eulogies upon the services of the day; they regarded the enlargement of the Clifton Springs Water-Cure in the broad scope of its benevolent design as the beginning of an era in the history of the country. The attentive and unwearied audience was then dismissed, gratified with the day's exercises, with new interests awakened, and with hearty and hopeful wishes for the success of the new enterprise.

NOTE.—The village of Clifton Springs, the stockholders are glad to say, feels the influence of this flourishing and Christian institution. Its growth has been rapid, and its present prospects as a thriving village are more flattering than ever. It is becoming a noted watering place, where are to be found every summer, at the Clifton House kept by M. PARKE, gentlemen of distinction and character from all parts of the Union; a Ladies' Seminary, under the charge of Mrs. C. E. STONE, a pupil of Mrs. Willard, is now being established, and other institutions of learning, it is expected will hereafter be erected. Near these springs, Rev. Dr. TEFFT, who freely bestows a portion of his time to our Chapel pulpit, has built him a pleasant country residence, and other gentlemen of earning and refinement are turning their attention to this village as a place of residence.

TO THE PUBLIC.

For the general reputation and management of this Institution, I am responsible to the stockholders; but in making an address to the public, it seems due that I should explain to them the plan of my operations and the end at which I am aiming.

Hitherto we have depended for our success solely on the good opinion and kindly reports of our patients; and our success has been such, with no other advertisement, that we have had to double the capacity of our buildings, which have been speedily filled to overflowing.

God has so owned our enterprise, that we have had many conversions, and almost a continual work of Grace.

Thankful for these tokens of divine approval, I still adhere to my original plan of presenting the Institution to God, to be used for the benefit of His people, and, so soon as I shall be able, by the saving of my own earnings, and by the help of others, not only the Institution, but my own services, will be wholly and for ever dedicated to this purpose.

When this result shall have been reached, I wish to have the Institution so far endowed as to afford pay for the officers, (myself excepted), the revenue from the paying patients being set apart for the defraying of all other expenses, leaving a wide opening for the gratuitous treatment of those servants of God, who by *giving* their services to the world, deprive themselves of the means of paying. These patients I divide into three classes; first, clergymen and their families unable to pay; secondly, members of the churches in like circumstances; thirdly, regular attendants upon the ordinances of the gospel in the same condition, whose life is consistent with the general idea of doing good.

It has become my settled conviction, from the experience of many years, that the treatment practiced at this Institution is, above all others, best adapted to chronic diseases. I greatly desire that the three classes I have named should have the full advantages of a system, which without such an institution as I propose, on this gratuitous plan, would remain, as they now are almost entirely beyond their reach; and it is the great object of my life to bring this mode of treatment to act upon these several classes, in view of the incalculable blessings which their restoration to activity and health will insure to a perishing and benighted world.

My undertaking has long been a subject of thought and prayer. I have a consciousness that Heaven's blessing has been, and will be, upon it. I am full of hope for its entire accomplishment. Much labor, however, is yet to be performed. All I can do I freely bestow upon this design; and may I not venture to ask, of those whom God has blessed with worldly prosperity, some assistance that the end may be more quickly gained? To the liberal and the good I somehow dare to look for an appreciative, active, earnest and substantial support: and it is to this class of citizens that I would here make an appeal for help, in the name of God, and for the benefit of the best friends of the cause of humanity and truth.

It is my purpose to make and preserve a record of every thing done, by stockholders or other benevolent persons, in the way of aiding to carry out this general design; and when the whole is accomplished, it is my intention to publish such record to the world in a complete and authentic form. A Declaration of Trust, securing the faithful application and use of donations, or in default in anywise, then their specific reversion, is in every case issued to the donors. HENRY FOSTER.

LETTERS

TO

REV. JOHN HUGHES, D. D.,

PAPAL ARCHBISHOP OF NEW YORK,

IN REVIEW

OF

HIS SERMON,

PREACHED IN ST. PATRICK'S CATHEDRAL,

JUNE 29, 1851.

BY N. S. S. BEMAN.

TROY:
L. WILLARD, 245 RIVER STREET.
1851.

TROY DAILY WHIG PRINT.

INTRODUCTION.

The following Report of a Sermon by Archbishop Hughes, was copied into the Troy Daily Whig, July 17, 1851. This publication drew out a series of Letters, by way of reply, which are now given to the public in a more permanent form. Both the Sermon and the Letters are left to speak for themselves, without note or comment by the publisher.

[*From the New York Herald, June* 30, 1851.]

SERMON OF ARCHBISHOP HUGHES.

HIS FIRST APPEARANCE AT ST. PATRICK'S CATHEDRAL SINCE HIS RETURN—HIS GRACE'S ACCOUNT OF HIS VISIT TO ROME.

On Sunday forenoon at half past ten o'clock Archbishop Hughes preached in St. Patrick's Cathedral, for the first time since his return from the "Eternal City." The salubrious air of Italy, and the fish of the Tiber, presented by his Holiness, seemed to have agreed with his Grace's external, corporeal man, just as much as the spiritual pabulum administered by the Great Shepherd and his Cardinals, appears to have nourished his inner man—"the vital spark of heavenly flame." The Archbishop has acquired considerable flesh from his tour, and he looks rubicund and fresh, and like a divine in high spirits. In fact, he has evidently added to his years by this visit, while he has built up his interest at Rome, as the leading representative of the Catholic Church in the United States. In all points of view, therefore, the journey has been happy and auspicious, and the church in these parts may be expected to flourish with new vigor from its influence.

The cathedral was pretty well filled, but not so crowded as we have seen it on other occasions, when the Archbishop preached on some special subject. Had his Grace brought the red hat from Rome, the building would not have contained half of those who thronged to see it. Some who, notwithstanding what they had read in the newspapers to the contrary, expected to feast their eyes upon the holy symbol, were much disappointed, and said that his Grace would look well in it, and was as deserving of the dignity, as the best Cardinal among them.

The Archbishop selected the sixteenth chapter of St. Mathew, beginning with the thirteenth verse, for his text, which, having read, he said: Beloved brethren, it is to me a pleasing coincidence that on the first day of which I have the pleasure of addressing you again, the Church celebrate and honors the martyrdom of those apostles be-

fore whose shrine it has recently been my privilege to offer praise to God. This is a festival day, on which the Church does honor to the martyrdom of Peter and Paul—commemorates the anniversary of the day on which, after having given up all else dear to them for their Master and his cause, they gave up life itself—the one beheaded, the other crucified—but who, out of regard for his own crime of denying his Master, begged that he might not be crucified in the same form, but with his head towards the earth. The Church, however, has an object higher than simply commemorating the glorious virtues, of her founders, which is, to lay before us, constantly, the relation which they bore to Christianity and the Church—to encourage, constantly, by their example—to raise us up to something, if not like the blessed Lord himself, who ought to be our perfect model—still, at least, to those who, notwithstanding their weakness, performed the duties which they owed to their Creator, and whom, for their subsequent fidelity, Christ selected as the pillars of his Church—the one to be the foundation of it, and the other the clarion voice of divine inspiration for the nations of the world—the great apostle of the Gentiles. That portion of the Scriptures which I have read designates the office of St. Peter, from the lips of our Divine Lord and Saviour. The mode in which he proceeded to implant the heavenly truths in the hearts of his apostles, was one of gradual approach, suggesting something, and then eleciting something, just as a mother teaches her child, suggesting a word in order that it may be repeated. And, though our Divine Saviour knew what was in the hearts of the apostles, in regard to himself and even in Peter's heart, notwithstanding his former denial of him, he asks, "whom do men say that I am?" and after their answer, he asks, "but whom do you say that I am?" By a generous impulse, Peter replied, "thou art Christ, the Son of the living God." Then Christ tells Peter who he is and says:—"Thou art, Peter, a rock, and on this rock I will build my Church, and the gates of hell shall not prevail against it." Oh, blessed declaration by our Divine Saviour! oh, sweet assurance of infaliable faith! oh, security for every struggle in which the Church may be engaged—the gates of hell shall not prevail against it. Christ has built it on a rock, and that rock is Peter. It is nearly two thousand years since this was said, and during all that time what might have been anticipated from the words of our blessed Lord have not ceased to occur. He does not say the gates of hell shall not attack the

Church. Far from it; but by the words "shall not prevail," it would seem it was his will that the Church should be perpetually engaged in struggles and contests, and all that he did was to secure it against defeat and overthrow. And, in fact, if you will trace the history of the Church and of christian economy, you will find that in every period and in every century the Church has never been out of struggles whilst carrying out the object of its institution. But the Church has no pleasant mission to discharge towards the men of the world—the men of the earth. They possess, indeed, the immortal spirit which dies not—but they are made of earth, and to earth they will return. And after their fall we know what they are—arrogant and proud men—men such as they seem to-day. In the nature of things, therefore, the Church was to be opposed; and in every form because it was in all respects contrary to every instinct and propensity of the human heart. It began by self-denial; and tell me anything more difficult than self-denial. It began by teaching man humility; and tell me if it is easy to divest ourselves of arrogance. Its first principle was that of charity—love to all men, even to our enemies; and this at a time when the world knew no distinction except friends and enemies, and it was not to be expected that vindicative man should give up his revenge, nor that the rich man should be disposed to part with his property for the benefit of his fellow creature, who, less fortunate in the gifts of the world, had no claim upon him except community of race and community of redemption by the Son of God. But if these be the feelings of mankind in general, how much more did the precepts of the Church apply to those whose situations in life elevated them above the mass of mankind, such as kings, and emperors, and conquerors, who are responsible to nothing but their own changing caprices and their own corrupt will? It was not expected, and accordingly the Church had hardly been launched in the world when the contest began. It commenced in the time of Peter, who was brought before a magistrate and scourged, and continued from that time to the present; and notwithstanding what lying historians may say about the omnipotence of the Church, the Church has been assailed in various ways, and the successors of St. Peter have been obliged to flee and hide themselves in caverns in the Appenines, where they, nevertheless, continued to launch forth their denunciations against the crimes of kings and emperors. This has been the battle of the church in its outward relations; but how

much more subtle has been the contest between heresy and truth ?—When Christ said that the gates of hell should not prevail against the church, it is understood that he meant to signify that the church should not only ultimately triumph in all its contests, but it was the depository of revelation—that is, that he would speak to us through the church, which he made the depository of all divine truth. And the church is not only the depository to preserve, but the channel to communicate ; and it has its interpreters to explain, when necessary, all that Christ revealed for the sanctification of man. Hence, he said, he would be with the church to the end of the world ; and hence it is that implicit obedience to the authority of the church is neccesary. In this implicit obedience, not only do we do what reason justifies, but we fulfil the precepts of the Divine Master himself, and those of the inspired writers. The Church has not been conquered. She has been tried—her power has been tested in every way that the perverted heart of man could conceive ; exteriorly, internally, intellectually, morally, politically, in every way, for there is no power on earth that has not in turn attempted to assail the Catholic Church. During a period of three hundred years, nearly all the successors of St, Peter have given up their lives for their faith ; and after that, when Christianity and the church were tolerated—nay, taken into favor by emperors and others of high earthly influence—heresies and the blending of the principles of the faith with paganism were attempted. In those controversies the church had much to suffer and yet, after the contest, she is found triumphant. Neither under Nero, nor his successors in blood, did the gates of hell prevail against the church.—Neither under Arius, nor others who attempted to corrupt the faith, did the gates of hell prevail against the church. Then came ignorance, the breaking up of the Roman empire, and the influx of barbarians, as late as the fifteenth or sixteenth century ; but neither had these the power to corrupt the church, nor could their darkness obscure its teachings. The reverend gentlemen then referred to the subtle enemies which the Church has had to contend with, and said the great outbreak of the French revolution made indiscriminate war on all beliefs ; but even that was open, and although the hands that assailed the church were stained with blood, they did not acknowledge themselves to be actuated by the spirit of hell, because they denied the existence of hell ; but to-day there is a dark adversary which it has cont en d with, which harmonizes with every thing—with Atheism

or Catholicity—something of the pantheistic order, that resolves all things into an abstract humanity. Everything which man does is but a phase of the principle which they seem to recognise. Man, human nature, humanity, what is called transcendentalism, but a transcendentalism which is altogether different from what is understood by the term here—it harmonizes with all these, and employs every means to control and govern all the weak States of Southern Europe. It is combined with secret societies, bound by horrible oaths; and the people who really love their government, religion and country, stand between two governments. But yet there is no apprehension, for a moment, that the gates of hell shall prevail against the church. No, dearly beloved brethren, this species of warfare has tried the successors of St. Peter. The one who now occupies his chair feels secure in his position in the midst of all the agitations around him; and yet, if it had been your privilege as it has been mine, to have intercourse with him, and with the members of the Sacred Council, who sympathize with him in all his joys and sorrows, you would perceive that they are the only tranquil, calm, and self-possessed public men in Europe. They do not say there may not be more convulsions—on the contrary, several of them think there will be—but they entertain no anxiety as to the result. It would be impossible for you to behold the peace that is manifested by these holy men, especially the holy father himself, in whom is blended the highest majesty, with the profoundest humility, without veneration. Oh, how blessed in the midst of these things, for one from a remote part of the world to spend a few days or a few months in that Eternal City, surrounded by such men, interested by such associations that he can't turn round even on material objects, without being reminded of so much—but principally how glorious and consoling it is to find himself coming into combination with men from the opposite side of the globe during the ceremony of holy week, when he witnesses whatever is touching and edifying, during the time in which the sorrows of the Saviour and his passion, are commemorated by the head of the church himself, and those around him. How grand is the contemplation, when you behold, partly by accident, men from all parts of the globe—all finding themselves at home—all in the presence of their parent. If you read books about holy week at Rome, they will tell you that the spectacles are rather a kind of public pageant. It is true that when these holy things are presented

to the spectator, every feeling of sanctity is taken away from them by the mob of strangers who go there at that period, to gratify the eye and their curiosity by their wild and unmannerly staring. But it is the mob who do this. I will speak of one instance which occurred after washing the feet of the poor men. It is customary to prepare a repast for them, and the waiter on table is the Pope. It is no special order, but it is a privilege, for the members of the Church to hand the dishes. On this occasion you could see a Bishop from China; next you would see the Patriarch of Jerusalem, then a Bishop from Holland, another from Africa, another from America, all falling in by chance, and all glad of the privilege of taking part in the ceremony which shows the universality of the church. But these ceremonies are not of the kind which they are represented to be, but are full of deep meaning, full of most consoling instruction to the heart of the stranger, who, though he may have charge of a portion of the church of God, finds himself in the presence of him who has entire guidance, not only of the lambs, but of the sheep of the whole flock. And on this day, how glorious it is that men of all nations—your countrymen as well as others—find themselves under the dome, the majestic dome of St. Peter's, which seems to have been built to express the unity, and strength, and magnitude of the Catholic Church—that dome under which the devout Christian of every country and clime, looking up sees the inscription, *Tu es Petra, et super hanc Petram ædificabo ecclesiam.* Who is there that, under these circumstances, does not feel a species of holy joy and gratitude to God, in the very relations he sustains to a spectacle so unique and unparalleled? I would hardly do justice to my own feelings, if I did not here express my gratitude for the kindness I have received in that Eternal City, and indeed, elsewhere, during my visit to Europe. I cannot account for this kindness, unless from the fact that I have been the first elevated to the title of Archbishop who has sought and received the sacred symbol from the hands of the holy father himself. This is but one of many instances of that kindness; but I have reason to believe that amidst all the threatening of revolutionary storms, he casts his eyes often on this side of the ocean, and beholds with a pleasure that he does not conceal, the fidelity of the Catholics of this country, scattered though they be, to the centre of the apostolic unity, and the just and kind spirit that actuates the government imposing no restrictions on the faith, and offering no obstacles to the

free exercise, of our holy religion, such as it meets with elsewhere. I know that it is a consolation to the heart of the holy father, and I trust that henceforward it will continue to be so, and that we who partake of all the sacred institutions of Rome itself—for their is nothing at Rome except what I have mentioned, that is not here—we have the institutions, the ordinances, the sacraments, the means of grace; but at Rome there are associations. It is the city of Nero and Peter—Nero for the moment, Peter for all eternity. I trust, I say, therefore, that we will feel it not only our duty to fulfil our obligations to the Church, but to soothe the heart of that good man who was the first to extend liberty and privileges to a corrupt people, who showed their ingratitude by attempting to subvert his throne, and to overturn all social order. One thing is worthy of remark in Europe. In all the old countries, those who thought it was an impediment in the way of developing the privileges of humanity, have turned round and proclaimed that the question is not now about liberty, but that the first and most vital is about society. The question that is asked, is, not how much or how little there is to be of liberty, but whether society is, or is not to be destroyed. But it is very well understood that if this principle prevails, it will not result in an increase of liberty, but will end in the destruction of all that is essential to human society. At this moment the question is, shall society be saved, or shall it perish? In all this there is a return, among infidels—even among the Protestants themselves, in the highest places—among a large class of Catholics, who became jealous of the power of the church—there is an evident return of one idea: that unless religion be at the basis, there is no longer security for any right which is sacred or essential to the happiness of man—no security for families for the subordination of children—no security for the rights of education—no security for commerce—no security for virtue, for truth, for innocence, for government; man returns to his original condition—an unprotected savage. These things are understood; and, as far as outward things are concerned, this is a good augury that the church is to be again triumphant—that its Great Head will reconstruct and consolidate even the outward bearing of that see which was founded by St. Peter, and inherited by his successors, all sustained by the original power. That is the rock on which the church is founded, and the gates of hell shall not prevail against it.

[*For the Troy Whig.*]

LETTERS TO BISHOP HUGHES.

TROY, JULY 21ST, 1851,

MR. EDITOR:—As you have copied into your paper the Herald's report of the sermon of Archbishop Hughes, delivered in St. Patrick's Cathedral, on his return from Europe, you will greatly oblige me by giving place to a series of brief Letters I wish to address to the author of this and other productions of a recent date, which seem to me to demand a notice in this enlightened age and this free Republic. I propose the following order: First, notice some things I deem worthy of animadversion in the sermon, as presented by the Herald, whose sympathies, I believe, are papal; then submit to a critical analysis some of his recent speeches made in England; and conclude with a few strictures on his extraordinary discourse, "on the decline of Protestantism," delivered in New York, on the eve of his embarking for the holy city in quest of the PALLIUM. My object will be to notice, in a plain and undisguised way, as becomes a Protestant and a Republican, certain sentiments oft-repeated in these productions, both political and religious, which are palpably at open war with the rights of man and liberty of conscience, and to correct several erroneous statements, which, if they remain uncontradicted, may be taken by many, and especially by those who are not well informed in these matters, as conceded facts.

The honor of the gospel, the cause of truth and righteousness, and the intellectual and moral progress of our world, under the agencies appointed of God for the increase and diffusion of light, for the utter extinction of tyranny, political and spiritual, and for the melioration and ultimate glory of the race, are dependant on correct and comprehensive views of certain great principles which have been frequently brought forward and made prominent, by this speaker, and placed in false relations and false lights, and perverted in their application and uses; and, if arrogance should receive an occasional re-

buke in what I write, I trust the reader will see that necessity was laid upon me, and that I must speak out, and speak plainly, or utterly hold my peace. The latter I cannot conscientiously do as a christian minister and a citizen of this free and happy country.

Yours, Truly,

N. S. S. BEMAN.

NO. I.

TROY, JULY 21st, 1851.

REV. JOHN HUGHES, D. D.

Papal Archbishop of New York:

SIR:—I have perused with no little interest, your Sermon delivered in St. Patrick's Cathredral, on your return, with the PALLIUM, from the seven hills and the banks of the Tiber; but for me to say that I am surprised with anything of broad assertion, or bold and arrogant assumption contained in this discourse, would be to confess myself unacquainted with your former sayings and doings, as a defender of the Papacy, "through thick and thin." But while this production is little more than a repetition of some of your speeches made in England, and your "Lecture on the decline of Protestantism," before your departure from this country, yet there are some p sitions here taken, some sentiments here uttered, and certain statements as to matters of facts here made, which derive special importance from the time and place of their announcement, and which I shall now take the liberty of noticing for the benefit of those who cherish an interest in passing events, and who challenge and use the right of thinking for themselves. We are in the United States, the government of which you have highly lauded, and justly so, for its freedom and liberality, where no despot, political or spiritual, has a veto upon the press, and where no inquisition can put grappling irons on free minds.

In *this* country we both rejoice in this fact; but if we were in Italy the fact would be changed, and *your feelings* would probably change with it.—Certainly my right to address an *Archbishop*, as I do you, would not be accorded to me, so that neither you nor the Pope can have a higher sense of "*the just and kind spirit that actuates the government*" here, than burns in my own bosom. This is a good country for the heart and lungs, for the inner and immortal man. Here one can breathe freely. I am glad you like this

liberty so well, and that you praise it so highly. But more of this by and by, when I come to a particular part of your discourse.

But let these preliminaries all go. The Sermon demands our attention. One might well suppose, that you could have been more happy in the selection of your subject; that something less trite and more original and racy might have been got up for such an occasion,—some ennobling views of the ultimate designs of God in the future destinies of our world,—some far reaching thoughts on the progress of man, under a pure gospel, till freedom and religion shall encircle the globe, and dungeons shall cease to frown, as their doors turn upon their grating hinges, and chains which encompass and load down their victims, shall clank *no more*,—some beneficent scheme for elevating your own people, and especially those from your own native Ireland, who come here crushed down by the ignorance and oppressions of the old world, and who need, as much as any other people, the virtues of temperance, economy and worldly thrift, and the softening and subduing influences of the gentler refinements of life,—the presentation of some such picture as glowed upon the canvass under the pencil of the Great Master in his opening Sermon at Nazareth, when he appropriated the words of the evangelical prophet,—"The Spirit of the Lord is upon me; he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord;" and then added,—"This day is this scripture fulfilled in your ears." Any one of all these themes might have enabled you to say something new, and to give impulse to thought and elevation to mind. Such a selection would have entitled you to a claim to something like originality,—for it would have led you for once to step aside from the old beaten track which is as regularly pursued by your priesthood, as is the deeply indented pathway, by the drilled animal that follows his prescribed course around the *bark-mill*.

But no! We must have Sermon, Number *one thousand and one*, on *Peter*, "THE ROCK;" Peter, a dying man,—and, though pious, yet certainly a very frail and fallible one, the everlasting foundation of the church of God! Let me say to the Archbishop, that if you knew how weak and peurile this whole *figment*—for argument I cannot call it—appears to minds that compare scripture with scripture,

and study the principles of biblical interpretation, you would ring fewer changes upon it, restricting its repetitions principally to the confessional, the mass, and a few other occasions when you are sure that none but Romanists are present. And then the thing is so *hackneyed*, that one would suppose that your mind would grasp at something that savors a little less of common-place! There is not a day-laborer, or a waiting maid, from your native land, who has not, at the tongue's end, this whole thing of Peter, *the rock* on which the church is built. The same may be said of "the keys." They, too, were given to Peter. These two themes furnish a fine "ad captandum" appeal to the vulgar. They appear to be employed by your leading men for this purpose. The "*rock*" and "*the keys*" act as perfect charms on common minds. But you must know that difficulties attend your application of these scriptures, which cannot, by any possible ingenuity be removed or obviated. Some of these I intend to state in my next letter, and endeavor to show, that such a system as THE PAPACY, as it has existed for about twelve centuries and a half, that the pretended rights and prerogatives of St. Peter and his successors, as held in your church, can receive no support from these scriptures, or from any other teachings of Christ and his apostles.

In the meantime, I am, with due respect,

N. S. S. BEMAN.

No. II.

TROY, JULY 23RD, 1851.

To the Papal Archbishop of New York:

SIR:—I need not enter upon any elaborate investigation of the passage of scripture on which your discourse is founded. But I may say this much: To make Peter, in any such sense as the Romanists do, the "Rock" or foundation on which the church is built, is both unscriptural and absurd. Paul was of this opinion—for he says, "Other foundations can no man lay than that is laid, which is Jesus Christ." The Papist is attempting to do what Paul says no man *can* do. He is trying to lay Peter where the purpose of God, made known in the scriptures, has laid Jesus Christ. This is a vain attempt. But *you* may build on Peter, *I* would rather build on the Son of God. He is "our rock"—"a sure foundation."

But let us glance at this passage, on which the whole structure of your hierarchy and political domination is founded, and see if it contains any such thing. MATT. xvi. 18. "And I say unto thee that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." What is the obvious meaning of this passage? It may be taken in any one of three senses without any violence to the language. Let us look at each of these. The "rock" may be *the confession* here made by Peter—*the Messiahship* of Jesus Christ. Much may be said in favor of this construction; but I need not reason the point here.

Or "this rock" may mean Christ himself. Many learned Protestants adopt this sense. The great objection to this interpretation is that it appears a little forced. There is a sort of play upon the word "*rock*" not consonant with the Saviour's manner—a turning from Peter to himself without any intimation of it—which would render this construction doubtful. The *fact* however is unquestionable that Christ *is* the rock on which the church is built. In the broad and emphatic sense, in which your hierarchy make Peter the rock or foundation which supports the church, it cannot be true. None but Jesus Christ can occupy that position.

The words cited from Paul establish this point. Peter confirms what Paul asserts, and so does Isaiah, whose words he quotes, See I. Peter ii. 6. "Wherefore also it is contained in the scripture, Behold I lay in Zion a chief corner stone, elect, precious." Isaiah reads, "Behold I lay in Zion for a FOUNDATION, a stone, a tried stone, a precious corner stone, A SURE FOUNDATION."

Now this is Christ. Peter himself, in the passage, a part of which I have quoted above, thus applied it, and to appropriate it to Peter would be profane and impious, and would make Christ "a stone of stumbling and a rock of offence." This is done by the Romanist.—In the legitimate, all important, and emphatic sense, Christ, and Christ alone, is "THE ROCK" on which the church is built. But while this is true it may not have been his intention to teach this doctrine in his remarks to Peter. The only question to be settled respects the use of the word "rock" in this connection. The circumstances seem to explain and qualify the whole matter.

For one I have no objection against taking the words just as they stand:—"And I say also unto thee, that thou art Peter; and upon this rock I will build my church." Let Peter be the rock if you

please. He cannot be the rock except in a *subordinate* sense, because this would contradict Isaiah and Paul, and likewise Peter himself. This your church does by making Peter, in the most literal sense, the foundation of the church of God; the rock on which it is built for eternity! This is robbing Christ. But suppose Christ did take occasion from Peter's name, which signifies a "rock," to predict that special honor should be conferred on him in re-constructing the church, and giving it form and feature and durability, under the new dispensation,—what then? Does it give any advantage to the Romanist? Not a whit. You are welcome to make the most of it.

What Christ here intends to confer on Peter, by way of distinction from the other apostles, was, that he should be prominent in the first Christian labors among both Jews and Gentiles. This was accomplished when he preached the gospel to the Jews on the day of Pentecost, and to the Gentiles in the house of Cornelius at Cæserea. *Peter* and *his labors* lay at the foundation—or in this sense, if you please, were the foundation of the church, as newly constructed or organized, in the days of the apostles. This is a common mode of speaking among men. See Eph. ii: 20.

This makes Peter just what he was and no more. It does distinguish him from his brethren, in some slight circumstances, as Christ intended to do; but it does not contradict other portions of scripture, nor does it do violence to common sense, by assigning him a place which no mortal man can occupy. What Peter did at Jerusalem and Cæserea, rendered him worthy of his characteristic or descriptive name; and, in this subordinate and humble sense, Peter and his preaching formed the rock of the renovated church. By this construction, your church, as will appear in the sequel, gains nothing. The interpretation you put upon this passage is equally repugnant to scripture and common sense.

But you may ask, where are "the keys of the kingdom of heaven?" Were they not given to Peter? Certainly they were; and the fact agrees with what I have already said. "The kingdom of heaven" means the gospel church or Christ's kingdom in this world. This is a common acceptation of the phrase in the New Testament. Take Matt. iii. 2. "The kingdom of heaven is at hand." The *key* is the symbol of authority. He that holds the key can open the door.—God did empower Peter to unlock and open the door of the Christian church for the admission of both Jewish and Gentile converts. But

Peter never dreamed, while on earth, nor yet in heaven, till he read the records of a corrupted Christianity among men, that this passage invested him with authority to stand at the gates of glory, with a great key in his hand, to admit those only into the beatific presence of God who should come with authentic documents in their pockets. Peter received a new idea when one of his successors hit upon this happy thought. That Pope was wiser than his reputed master!

The "rock" and "the keys" confer no other pre-eminence upon Peter than what I have stated above. Peter was employed of God in the original construction of the Christian church; his preaching was, in this sense, the foundation, and he opened the door of this earthly "kingdom of heaven" to the outcasts, both Jews and Gentiles, of our world. Besides these distinctions, Peter was on a level with the other apostles. My authority is the book of God. "To the law and the testimony" I appeal. It was not to Peter alone, but to all the apostles, that Christ said, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Let the Romanist remember that the reading is "WHATSOEVER," not *whomsoever!* Nor is the *binding* and *loosing* here the riveting on, and filing off, of those chains which have been in the hands of the successors of St. Peter, and which they have tightened and slackened, at their option, not upon "*whatsoever*," but upon WHOMSOEVER they would! To "bind" and "loose" among the Jews meant to prohibit and to permit. The apostles, not Peter alone, but the apostles, had authority, in remodeling the church of God, and adapting its structure to the simple administration of the gospel, to determine what things should be binding and what should not be. They were infallibly directed by the Holy Spirit to express the mind of God in these matters. I say *infallibly*, because these men were under the special guidance of the spirit of truth. They were divinely inspired. This power ended with the apostles and had no reference to their successors. The canon of scripture was full, the church had received its form, and infallible direction was no longer needed. The same may be said of the power conferred by Jesus Christ, after his resurection, and recorded in John xx. 23. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." What a precious text this would have been to your hierarchy, if this had only been said to Peter. But it was not. It was said to all the apostles

and not even to their successors in any sense. It was a power conferred after Christ had said to them, "Receive ye the Holy Ghost." It was the reaffirmation of the same authority which Christ had given under the symbols of "binding and loosing." The apostles, under divine guidance, were to state the terms of pardon. They could speak with authority in this case: and if men had the character which they declared necessary to forgiveness, God would seal a pardon—and the reverse. Their teachings, being the inspiration of the Holy Ghost, would be affirmed in heaven. But Peter has no pre-eminence here. All the apostles, under the plenary inspiration of the Spirit, are addresed, while no reference is made to their successors, and least of all is the priestly power of forgiving sins here alluded to. This latter act belongs to God alone. See Isaiah xiii. 25.

I would further remark that there is nothing in the scriptural history of the church which can in the slightest degree corroborate your claims of pre-eminence for Peter; but, on the other hand, there are many things which directly invalidate those claims, and, utterly annihilate them. That he was not infallible appears from the fact that he was the first man to deny Christ after Judas had betrayed him. When Paul and Peter had a controversy about eating with the Gentiles, Paul was right and Peter was wrong. And this, you will remember, was after Peter had been invested with all his prerogatives. On your theory, he was now a POPE! Paul says in his epistle to the Galatians, ii: 11.—"But when Peter was come Antioch, I withstood him to the face, for he was to be blamed." This does not look much like the vicegerent of Christ? And in a subsequent verse he tells us that Peter, and some other Jews who were associated with him, managed so well, "that Barnabas also was carried away with their dissimulation."

Now I confess, that so far as this moral quality of the apostle, which is here severely comdemned, is concerned—I mean "DISSIMULATION"—the Popes of Rome may well claim to be the successors of St. Peter. No men on earth can establish a more legitimate title, —unless perhaps, the Jesuits might enter the list in competition. This point I fully concede.

Take another fact which is to the purpose. When the great council, touching the relation of the Gentiles to the Christian church, was held at Jerusalem, Peter acted quite a subordinate part. He as-

sumed and exercised no pontificial powers. Peter was no Pope here. He was a more modest man than his pretended successors have been, and better knew his place, He made no claims to supremacy in that convention, for he knew he had none. He betrays no ecclesiastical arrogance or asumption. He did not even occupy the Chair as Moderator. James seems to have filled that post. All that Peter did was to narrate what God had done by him, under the first gospel sermon preached to the Gentiles, and then to give it as his opinion that they had better not "put a yoke on the neck of the disciples" who had been gathered among the Heathen.

Certainly this does not look as if he were Pope at that time! He was for imposing no "YOKES." Paul and Barnabas then gave a narrative of what God had wrought by them, just as Peter had done.—These were missionary reports made by Peter, Paul and Barnabas, and all appear to be men upon the footing of perfect equality. But when James came to speak, he uttered himself as one filling an official station in the convention or synod, and this, I suppose because he occupied the Chair as the moderator or presiding bishop. He summed up the whole matter in debate; he recapitulated the facts in the case; and then gave his opinion in full, which was adopted by the assembly. He spoke in strong terms: "Wherefore my *sentence is*"—"I judge—my decission is." See Acts, 15th chap. in extenso, and especially verses 13, 21. Now, if your theory of Peter's supremacy or pontificate be true, how could a Bishop, or Archbishop, or Cardinal—and James must have been one of these—dare to do all this in the presence of the Pope? Why, he would have been in the Inquisition in ten minutes, if that gracious engine of faith and love were then in existence. If there was any Pope at that meeting, it was James and not Peter.

There was another difficulty about Peter, touching the Papal chair, which ought to be noticed. He was a married man; and Popes do not marry. There was one Pope, you recollect, that could not have had "a *wife*," for a wife is united to a man, and the Pope to whom I refer was a *woman*. Your church have endeavored to fortify your sentiments relative to the celibacy of the priesthood, in one instance at least, by giving a new reading to the English version.

In the common translation, 1. Cor. ix: 5, reads—"Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?" Now as this stands, it

implies that the Apostles were generally married men. This would be fatal to your priesthood; and hence we have in your Rheimish translation a saving clause, and it is indeed a precious *morceau*. The reading is as follows: "Have we not power to lead about a woman, a sister, as also the rest of the Apostles, and the Lord's brethren and Cephas?" This is intended to prove that the Apostles —and Cephas or *Peter* is named in the passage—were not married men. They only led about women. "Have we not power to lead about a WOMAN?" Your translation says you have, but intimates that she must not be a *wife*. If she were, it would be wrong. Here, then, is a special salvo for Peter, and leaves him eligible to the Papal chair. He had no wife. He only led about a WOMAN.

With due respect,

N. S. S. BEMAN.

No. III.

TROY, JULY 28TH, 1851.

To the Papal Archbishop of New York:

SIR:—I shall add a word more about Peter, and then glance at some other things which deserve notice in your remarkable discourse. There is no evidence that can be relied on that Peter was the founder of the first Christian Church in Rome. The opinion that he came to that city in the second year of the reign of Claudius, A. D. 43, as stated by Eusebius and Jerome, was gathered from tradition and rumor, and is, in all probability, incorrect. It is not sustained, but rather contradicted by scripture.

Jerome stated that Peter came to Rome in the year above mentioned, and "that he resided in that city, and held the office of a Bishop in it for twenty-five years;" that is, until the last year of Nero's reign, in which he suffered martyrdom. This could hardly be so. In the *fourth* year of the reign of Claudius, A. D. 45, Peter was imprisoned, by Herod, at Jerusalem; and in A. D. 49, or as some say, 51, we find him again in the same city attending on the council that met to consider the case of the Gentile converts. The next time we hear of him he is in Antioch where Paul rebuked him for his vascilation and management, and thus knocked on head his infallibility, and shivered his supremacy into strings! I do not refer

to any claims of his own, touching these points, for he never preferred any such, nor did the primitive Church make them for him, or concede them to him, but I mean the infallibility and supremacy of that politico-ecclesiastical assumption and tyranny which have endeavored to bend the world to their own purposes. In the year of our Lord 57, or 58, Paul wrote his epistle to the Romans, and makes no allusions to Peter in any form whatever. Now this is passing strange, if Peter was indeed the founder of the church, and had been already *fifteen* years the first Pope of Rome ; and especially so, as Paul sends greetings to not less that twenty-seven persons, male and female, by NAME in that epistle. Or perchance Paul was one of those " *bigots,*" in relation to papal claims, some of whom you have discovered yet in existence, in this otherwise liberal country.

When Paul was sent to Rome as a Prisoner, A. D. 40, there is not a breath breathed about Peter, either that he was *then* there, or that he ever *had been* there. Not only Paul, but the church, Jewish and Gentile, and likewise unconverted Jews and Pagans, seem to know nothing about Peter. They are all silent as death about any such man. If your theory be true, he must have been a very obscure and quiet Pope. I repeat again, the supposition that Peter went to Rome in 43, planted a flourishing church there, and exercised supremacy over it, for *twenty-five* years, till he became a martyr in the last year of Nero's reign, and yet that there should be no allusion to this fact by Luke in the Acts, or by Paul in his epistle to the Romans, or by this Apostle when he visited Rome, or in any of his epistles written in that city, or, in fact, in any other epistle written by him, or by any other Apostle, is utterly *incredible.* No logical mind can receive such a proposition as a fact. That Peter went to Rome after the events to which I have referred, took place, and became a martyr there, I think should be admitted. The opinion of Lardner, supported by the reasons he assigns for it is satisfactory. But that he planted Christianity in Rome, or presided as Chief Pontiff there, rests on no solid basis, and should be bound up in the same bundle with other Romish fables, to be burned in the fire.

A fastidious critic might feel himself scandalized with the freedom which you take with *rhetoric* as well as facts, both of which you seem to mould, with great facility, to suit your own purposes or fancy. Speaking of Peter and Paul, you say, Christ selected them as " THE PILLARS *of his church,* the one to be the foundation of it, and the

other THE CLARION VOICE *of divine inspiration* for the nations of the world." I will not here complain of the *niche* which you have assigned these apostles, canonized as they are by your hierarchy, and worshiped as they are in your church; but I have a right to put in my caveat, Protestant as I am, against the torture to which your rhetoric has subjected these holy men. You first make them both "*Pillars of the Church.*" This is well enough. We all look upon them as such. But you no sooner set up these "pillars," and they seem in our imagination, to begin to answer their design, and prop the magnificent structure, than "*one*" of these very "*pillars*" is prostrated with a rhetorical dash, and becomes "THE FOUNDATION of it," and "the other" with equal facility is transmuted into "THE CLARION VOICE *of divine revelation.*" Peradventure the *first* "pillar" was a short one, nearly as broad as it was long, and this suggested the idea of applying it to a double use,—making it at once a "pillar" and "foundation," and the other might have been *hollow;* and the transformation of such a "pillar" into a "*clarion voice*," is not so violent a process as it might otherwise have been. A "*clarion voice*" might be blown through such an instrument with great ease, and especially if the material possessed the same elasticity which you have evinced, in your many speeches and discourses on *freedom of conscience, and the glories of papal intolerance*, for the last six or eight months past; and it would make a very loud noise too!

It would be esteemed *bigotry* in me to interfere with your ghostly power in its exercise employed in turning a plain piece of bread, and a cup of common wine into "*the body and blood, together with the soul and divinity, of our Lord Jesus Christ*," while they remain to all the five senses just what they were before, nothing but bread and wine,—yet against this transubstantiation of RHETORIC, I do, in the name of American scholarship, enter my solemn protest; and recommend to you, who have just received the *pallium* from the hands of PIO NINO,—I believe, attended with a ceremony in Latin, the perusal of a work in the same language, "Ars Poetica," by Horace; and I have no doubt it will mend your *metaphors*, if not your logic.

You say in the report made by the *Herald*, that, though the Saviour knew what was in Peter's heart notwithstanding his former denial of him, he asks "whom do men say that I am?" It happens that this denial was more than six months *after* this question was put, so that it could not be a "former denial," and hence it may be

presumed that the anarchronism is attributable to the reporter and not to the preacher. We may suppose that the clergy, in your church, read the bible, though it is deemed a very bad book for the people. But let the blunder belong to whom it may, it is a very strange one to send out into this community; and this is a good occasion to recommend the careful perusal of the scriptures to all men in this free country, not excepting the Romish priesthood, and reporters and editors of Newspapers. But leaving this somewhat doubtful matter where it is, I shall examine with some care, your views on "implicit obedience to the authority of the church." As these sentiments are in keeping with your whole religious theory, and as this is by no means the first time you have expressed them, I shall run no risk in holding you responsible for them before the public.

With due respect,

N. S. S. BEMAN.

No. IV.

TROY, JULY 31ST, 1851.

To the Papal Archbishop of New York:

SIR:—You say in your Sermon, "that implicit obedience to the authority of the church is necessary. In this implicit obedience not only do we do what reason justifies, but we fulfil the precepts of the Divine Master himself, and those of the inspired writers."

This is *Romanism.* It may be current as Christianity, within the walls of the Eternal City; but I was hardly prepared myself to believe that such avowals would be publicly made in this country of free thought and inquiry, even by one fresh with the odors of the Vatican exhaling from his PALLIUM! What! "Implicit odedience to the authority of the church!" "Implicit obedience," except to the authority of God, is fit only for a slave. That mind *is* in slavery which renders it. It is disqualified for the exercise of any of the higher attributes of man.

And then what is the church in your acceptation of it? How is the authority of this body expressed? By the hierarchy of Rome, —by Popes and Counsels—by men who have always been notorious for fastening chains, mental, moral and political, upon those who have come under their dominion. This has not been occasional, but

invarible, when opportunity has been afforded. Besides, "this authority of the church" for which you demand "implicit obedience," has not been uniform, and has often been found arrayed against itself. Rival Popes have warred upon each other; and council has declared against council. No man who is acquainted with the history of that political and ecclesiastical body which you call the church, could obey your rule, for in so doing he must yield "implicit obedience" to contradictions. What you call the church, has not uttered a uniform authority. It is all a figment of the Papacy, and a man must be as blind as a bat to the pages of history, who believes it. Your intellect and learning must forbid your believing it.

You say "implicit obedience to the authority of the church is *necessary*." "Necessary" to what, I ask? Is it necessary to the glory of mind to be chained to the dictation of others? Does it promote independence of thought and noble bearing to yield implicit subjection to any human decree? Is such passive submission favorable to the progress of man? To all these questions I answer NO; and this expressive negative is echoed back in repeated undulations from Italy, South America, Ireland and Mexico, till the dullest ear must receive an impression from the sound. I know no other necessity for such obedience, than that which justifies the support of oppression, and the total annihilation of popular rights, and the extinction of freedom of conscience. If it is *necessary* that the world should be filled with priests, monks, friars, whining beggars, and wiley Jesuits, numerous as the locusts of Egypt, and far more destructive to the hopes and happiness of man, then it is "*necessary*" to yield "implicit obedience to the authority of the church." Nothing short of this can entail such curses upon the world. If every land must be crowded with nunneries whose windows are grated with iron bars, "from turret to foundation stone," as they are at this day in the Papal States of Italy, then this "implicit obidience" is "necessary." Nothing else can secure such a result. The strong ties of nature, and the sweet charities of life have been sundered and utterly dissolved, by nothing save the confessional and "implicit obedience." For the purposes of your hierarchy,—for the gratification of their ambition and avarice, and for the perpetuity of their domination over their abject slaves, I am quite ready to acknowledge, that "implicit obedience to the authority of the church *is necessary*."

Or, perhaps, your Grace, as some sycophantic Americans *foolishly* call you, may intend to intimate that "implicit obedience to the authority of the church is necessary to SALVATION. If this be your meaning, it may be very harmless for you to think so; but this country is not the place for you to say it, for no man here, with a Bible in his hand, will be likely to believe you. This is not Italy, nor have you here minds to deal with that think by proxy, and dare not speak but at the bidding of a priest. No, sir—no, sir; we expect to obtain salvation by the grace of God attending the truth, and not by any of your absolutions or unctions. The people of this country have no confidence in them. If you intended to teach this dogma, then I do not wonder you remarked in your speech, in Liverpool, that there were "*some* BIGOTS" even in America,—and I will do you the credit to say, that your name should be written at the head of the list. There was more of *experience* than of speculation in that Liverpool speech!

This "implicit obedience" then is the pill which it is "necessary" for us to swallow. But its coating is worse than its ingredients. It is composed of wormwood, and then it is sugared over with the venom of asps. "In this implicit obedience," you say, "not only do we do what reason justifies, but we fulfil the precepts of the Divine Master himself, and those of the inspired writers." You say that it is "*what reason justifies.*" And is it so? Reason thinks, deliberates, compares, concludes, acts. It is an attribute of agency. Its exercise is essential to personal responsibility. But what *is* "implicit obedience?" It is blind submission to the dictation of another. You have much to learn, even as the Pope's Archbishop, if you suppose, that the Americans, good natured and accommodating as they are to your vanity, can swallow this *whole.* If you had been wise, you would have divided this pill, and given it in broken doses. You are not in Italy now. You are in New York, where the people have the inconvenient habit of thinking for themselves, never having given it over into the hands of the priesthood. I mean inconvenient for the setters-forth of such a doctrine as the above, that *reason* shuts up her eyes, and implicity follows dictation! The American mind can never receive this dogma. It annihilates one of the essential attributes of man,—it blots out the image of God from the human soul. If any one is prepared to give up his agency and humanity, and cease to be a man and become a *thing*, and then lend *that thing* to the

priest, as A TOOL, he has only to embrace the sentiment here taught. "In this implicit obedience" you say likewise, that "we follow the precepts of the divine Master himself, and those of the inspired writers." Now this is a little too much, for this age and country, even for a Romish Archbishop, delighted as he evidently is with his new Italian toy. You first vilify human reason by making this noble faculty stone blind, in matters of religion, and then slander Jesus Christ and inspired prophets and apostles, by attributing to them sentiments the very reverse of those which they actually taught for the instruction and guidance of man.

"The Divine Master," and "the inspired writers," taught "this implicit obedience?" Will you please to show us the chapter and verse? There was a church in the days of Jesus Christ; it had its officers, its hierarchy, and the Saviour himself was a member of that church; but did he inculcate a blind obedience to its authority?—Directly the reverse. He not only denounced wickedness in the church, and especially in its dignitaries, but instead of sending men to the interpretations and dogmas of the church, he directed them to the Holy Scriptures, and enjoined upon them the diligent use of their rational powers, as personal moral agents, in their inquiries after truth. "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." This does not look much like implicit obedience, and least of all to the church. There is searching to be done here. Does the Pope, Cardinal, Archbishop, Bishop, or Priest, ever direct the inquirer after truth to search for it, and search for it in the Bible? No, never! Thought has nothing to do with the process. Mind, free, active, responsible, immortal mind, is cold and dead as a bar of iron, or a block of marble. All the inquirer has to do is to kneel down and receive a priestly dogma by uncompromising dictation. Does the Apostle Paul teach your doctrine of "implicit obedience?" What does he say to Timothy of the rule of faith and life? "And that from a child, thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Jesus Christ." Timothy was taught the Holy Scriptures when he was a child—a practice which you know is denounced by the Council of Trent, and repudiated by your church; and these Scriptures were taught, not by a priest—who might do such a thing by permission form the Bishop—but by two pious women, his mother and grandmother; and he was thus

taught, not after he had directed his thoughts towards the ministry, or with a view to his qualifications for that office, but for moral and religious purposes—for these writings, inspired of God were able to make him "wise unto salvation through faith which is in Christ Jesus." I should like to have you try your hand upon this passage, and see if you can give it any other *Catholic* interpretation than that which is ANTI-ROMAN—that which implies that the Holy Scriptures constitute a Catholic book, intended for Catholic use—for general, universal, popular reading; that they are profitable for all men if they would obtain that knowledge which pertains to salvation; and that they should not be withheld from children. Indeed, I should like to have you attempt to show that Paul does not intend to teach us that Timothy was peculiarly favored because he knew and understood the Holy Scriptures in his childhood. If you can do this, I shall for one believe that you are a much greater man than when you left this country after having delivered your lecture on the Decline of Protestantism, and that the pallium, when conferred upon a professed republican by the hands of the only earthly infallible, has its special use. But if you can perform such a *transubstantiation* upon the language and sentiments of the Apostle, you will accomplish what no man of simple straightforward, common sense, with an ordinary share of fairness and honesty in reasoning, has ever yet done.

I would ask one question more respecting "this implicit obedience to the authority of the church," which you say was taught by "the inspired writers." What kind of reception did the Bereans give to the truth of God as preached by Paul? And what did Paul require? And what mental course, and what moral feelings, did God approve and commend; See Acts, xvii: 11. "These were more noble than those of Thessalonica, in that they received the word of God with all readiness of mind, and searched the Scriptures daily, whether these things were so." This one passage gives a death blow to your whole theory of "implicit obedience," as well as to other dogmas and usages of your church. Paul himself, of whose "clarion voice" you have spoken, was the preacher; he addressed a popular audience in the synagogue, and "they received the word with all readiness of mind." But did they do it *implicitly*, on the authority of Paul, or the church? By no means. They "searched the Scriptures daily, whether these things were so." These men were downright PROTESTANTS. They had the Scriptures; and they read them—*searched*

them daily, refusing to rely upon the preaching of an inspired Apostle till they could see its accordance with the oracles of God. Now, will you answer me one question :—*Is anything of this kind practiced or allowed in your church?* I beg of you to make me a direct and honest reply. Pray do.

With due respect,

N. S. S. BEMAN.

No. V.

TROY, AUGUST 4TH, 1851.

To the Papal Archbishop of New York :

SIR :—You remark in your Sermon, in reference to a particular age, that "the blending of the principles of the faith with paganism was attempted." It would have been politic in you if you had not touched this point, which is rather a delicate one to your church. No reader of history can be ignorant of the fact, that the grand type and outline of your system are *pagan.* Its rites and forms, and exterior pomp and glare, are almost exclusively borrowed from that source. While it may be acknowledged, that a few of them are adopted from the obsolete and abrogated ceremonies of the Old Testament, it would be difficult to trace many of the remainder to the New. Their pagan origin, however, is apparent to every observing eye.

Dr. Middleton, in his celebrated letter from Rome, published in 1729, shows the striking resemblance between paganism and popery, and proves that the religion of the modern Romans is derived from their pagan ancestors. "In the use of incense, holy water, tapers and lamps in their worship ; in the practice of pomps and processions, penance, pretended miracles, and pious frauds ; in the making of votive gifts and offerings, and erecting rural shrines ; in the orders of their priesthood, nuns, monks and begging friars, and the use of boys clothed in sacred habits, to attend the officiating priest," this resemblance may be strikingly seen. "In many places the idols of the pagans are worshipped by the papists under new names," and "some of the temples and altars at which they pretend to adore the Almighty, are the identical temples and altars before which the ancient Romans bowed when worshiping Jove or Venus."

"What opinion then," says the Doctor, "can we have of the present practice of the church of Rome, that by a change only of name they have found means to retain the thing, and by substituting their saints in the place of the old demigods, have but set up idols of their own instead of those of their forefathers! For whilst, as I have shown above, we see the present people of Rome worshipping at this day in the same temples, at the same altars, sometimes *the same images*, and always with the *same ceremonies* as the old Romans, they must have more charity as well as skill in distinguishing than I pretend to, who can absolve them from the same crime of superstition and idolatry with their pagan ancestors." So say I. The doctor was right. And for one I do not think that those who understand this subject, are permitted by moral principle and religious duty to keep silence when all manner of random sentiments are expressed and false positions are assumed, by one who returns to his newly adopted country, vain of his Romish bauble as a peacock with a new feather in his tail!

It may be added here, that this heathen costume and heathen spirit have not changed for the better, since the days of Dr. Middleton. The worship of Mary and a host of saints, male and female, in all your churches, even in the most civilized portions of christendom where your power is felt and acknowledged, is too well known to need a statement. This charge I will not insist on here, nor undertake to prove, as being unnecessary and uncalled for. But if you should think fit to deny these shameless and barefaced idolatries, I will give you the proof hereafter. But I will call your attention to the type of religion you are now propagating among the heathen. It is the same that Dr. Middleton mentions in his letter as existing at Rome in 1729.

Take the following account drawn from a respectable source, giving a picture of papal missions in the East. And this description is essentially true of your missions generally among the heathen. It would apply to our Indian tribes and Sonth America.

"The papists in Dindigul and vicinity are as ignorant and heathenish as the heathen. Not only do the priests pay no attention to their education, they discourage their receiving any. A small church is built in a village, a few images are placed in it, and the people are taught to fall down and worship them. Like the heathen, they have their favorite gods and goddesses, such as Anthony, Zavier, Mary

and Bridget. They pray to them, they trust to them for protection, they expect to reach heaven through their intercessions and their own prayers. In fact, many of them scarcely know that there is such a being as Christ. In addition, at stated times they bring out the statue of some saint and boil rice before it, smoke *fuge* as the heathen do to their idols, and celebrate mass, and perform comedies and tragedies of departed saints, the tragedy for Easter being a blasphemous representation of the crucifixion of Christ. Such is the religion these poor blinded people are receiving. To extend such a religion, priests are swarming into the country, and placing themselves down wherever the gospel is preached, and especially wherever it is gaining success; and they abstain from the use of no means to carry their end, which can take effect on an ignorant mind and an unsanctified heart. There is no doubt as to what the result is to be of the battle between truth and error; but, during its progress who can foretell what conflicts will rage?"

Please to notice another fact of the same discription, which shows that your missionaries are teaching virtual paganism among the unevangelized nations to whom they are sent by Rome. "A French Catholic missionary, who has recently travelled through the territory of the Grand Lama of Thibet, found the symbols of heathen worship so like what are used in the Romish worship, that he confesses he went to a shop and bought for himself the objects of worship which are usually sold as objects of heathen adoration. The resemblance between the system of Budhism and the system of the Roman Catholics was so striking, that he was utterly at a loss to account for it, except by supposing that Budhism, after all, is but a faint shadow and reflection of Christianity, spread by some unknown means over the remotest regions of Asia."

When the Jesuits first attempted to establish themselves and their institutions in the Sandwich Islands, they were told by the natives that they did not wish to adopt that religion, for it was the same that they formerly possessed, and that it had been publicly abolished when they renounced idolatry and made use of their gods, as fuel for cooking their dinners! I have now in my possession a CRUCIFIX, sent to me by the Rev. J. J. Lawrence, late missionary of the American Board at Madura, in India, which was given to him by a native who had been converted by the pure gospel, and had renounced idolatry, both *pagan* and *papal*. The convert gave Mr. Lawrence

the following account of this little gilded image. It was given to him by a Jesuit, with the assurance that it was a better god to worship than any to whom he had been paying his devotions, and the poor native had been in the habit of praying to it, even since he received it, as he had formerly done to his heathen idols! With a thousand such facts staring you in the face, the world over, it might have been prudent for you to maintain silence, in your Sermon, on "*the blending of the principles of the faith with paganism*," as you have expressed it.

You have said some things respecting the present Pope which very few men in this country, of mere ordinary intelligence will believe for a moment. I hope you believe them,—for this would show the kindness of your heart, though it would be done at the expense of your intellectual acumen. It would be a virtue to consider you wanting in intelligence and discrimination, in this instance, for your statements, it is believed, are utterly irreconcilable with facts. The almost universal conviction of the public mind is against you, and you have lost something of your former standing by your assertions on this point.

Your sentence which I wish to notice, as reported in the Herald, is this. "No, dearly beloved brethren, this species of warfare has tried the successorsof St. Peter. The one who now occupies the chair, feels secure amidst all the agitation which surround him, and yet if it had been your privilege as it has been mine, to have intercourse with him, and with the members of the Sacred Council, who sympathise with him in all his joys and sorrows, you would see that they are the only tranquil, calm and self-possessed public men in Europe." I might say a few things respecting these *pretended* successors of St. Peter; but it is hardly necessary here. Their history is written; and it is "known and read of all men." You may well speak of their "warfare," for they have engaged in all manner of "warfare," except "warfare" against sin. You know, and I know, and every man among us of ordinary reading, knows, that many of these men have borne no more resemblance to St. Peter than Nero or Caligula did. They have been among the bloodiest tyrants that ever filled a throne, or scourged our race. I could give their names and deeds, if this were the place for it. If you should be disposed to deny this assertion, I should like to remind you of a few facts in their history. The apostle Peter is degraded by having his name associated with theirs.

But the character of the Popes is not the point now. If the way should be properly opened for it, I should like, by and by, to give a few passages from their lives for the double purpose of communicating some needed information to the public, and of refreshing your own memory. But I wish here to direct attention to your assertion that the present Pope "feels secure in his position;" and that he and the members of the Sacred Council "are the only tranquil, calm, and self-possessed public men in Europe." I say again, I hope you believe it, but I am well aware that this is a compliment to your heart at the expense of your head. Nobody else who visits Rome has this impression. Friends and foes of the Pope, on the one hand, and of the freedom of Italy on the other, who write for the public press, speak a different language. May it not be possible that you are deceived in this thing? A man who has been gazing at the sun does not see objects in their proper colors, and it may be so with one who has been looking too intensely for a long time at a RED CAP. But if his Holiness "feels secure in his position," and his Cardinals and other dignitaries are "tranquil, calm and self-possessed," surely no men on earth were ever more deeply deluded. It is another illustration of the classical adage, "Quem Deus vult perdere, prius dementat." Or, in plain English, as I wish ordinary readers to understand me—for the people take a holy interest in this subject—"whom God would destroy, he first makes mad." And it is recorded in the book of God, "When they shall say peace and safety, then sudden destruction cometh upon them;" and surely it will be the day of *our world's* JUBILEE when such a tyranny as has existed for more than *twelve hundred years* in Italy, is utterly swept away, and liberty shall stand up triumphant on that ancient classic soil which is consecrated, in the memory, by so many hallowed associations.

In this country there cannot be two opinions on this subject, unless the discordant one is imported from the seat of this old spiritual despotism. You will learn, Archbishop of papal memory as you are, that to praise liberty here and denounce its friends in Italy, will not do. We are republicans here though we may be duped sometimes as to facts and their bearings. Few men will believe your description of the friends of reform in Italy or the character of the present papal government, who read carefully the history of our own times. The Pope you call "that good man;" the Italians you denounce as a "corrupt people," because they are disposed to contend for freedom.

You may be assured that this will not do among this free people. The sentiments set forth by Mazzini, in his letter to the priests, are not such as you have represented; and he was one of the triumvirs. Read his own language. "What are the demands of the people? Nationality—freedom—the general good of all mankind—liberty of speech and of conscience—protection of just laws, instead of the arbitrary caprice of an usurpation. We will select our own rulers from those most conspicuous for their virtues and intelligence. We will have education for all—food for the mind—bread for the body—that the will of God be done on earth as it is in heaven."

"What answer do you make to these? Bulls of the Pope and resistance? Would you resist the nation, humanity, the will of God? If you do so, then are you irrecoverably lost. Our religion is eternal—eternal is the church of believers. The reformation of the corrupt church and religion, which might be accomplished solemnly and peaceably, through your aid, will, if you do not march with us, cost a terrible struggle, tears, and multitudes of martyrs."

Now, I ask you if this is "the dark adversary" of the church of which you speak—"which harmonizes with everything—with *Atheism or Catholicity*"—"of the pantheistic order that resolves itself into an abstract humanity"—"transcendentalism," which "employs every means to control and govern all the weak states of Southern Europe?" This is your description of the thing, but it is all a caricature. I call this picture drawn by Mazzini good republicanism; and nine-tenths of all our people entertain the same views. Who among us does not go for "*liberty of speech and of conscience?*" Who does not invoke the *protection of just laws?*" Who does not believe that the people have a right to "*select their own rulers*"—and that it is their privilege to elevate to office "*those most conspicuous for their virtues and intelligence?*" Who is not in "favor of *education for all?*" You may depend upon it, that you can never get the people of this country to repudiate or vilify these doctrines. They lie at the basis of our government. Nor can you succeed in your endeavors to make us believe that the Pope, who is laboring to overthrow and exterminate such sentiments, is a "good man;" or that the papal authorities, who are at this very time persecuting, imprisoning and executing men for reading the scriptures, and exercising the above named rights, are blessings to the world. If your Pope and the other Romish authorities pursue their present

course, and outrage the light and civilization and Christian sympathies of the present age much longer, the crisis will come. It will come in this country; and it will come everywhere; and those who incarcerate and destroy men who are in the peaceful and conscientious discharge of their own duties as they learn them from the Bible, will become what they ought to be deemed and pronounced, outlaws among nations. A great change has come over the public mind in this country, since the return of the Pope from his recent flight to Naples. The persecution and imprisonment of thousands of worthy and distinguished men for no other crime than holding the same liberal sentiments which are avowed by every freeman in America,—and *gloried in*, as well as avowed, and *would be*, if the stake or gibbet were to frown upon us,—are laying open the *heart* of the papacy to the inspection of the public eye; and republicans who love liberty and hate tyranny, have learned lessons which they are not likely soon to forget. Your pompous praises of Pius IX. have done not a little to awaken a spirit of vigilance respecting the rights of man.

For the present, with due respect,

N S. S. BEMAN.

NO. VI.

TROY, AUGUST 7, 1851.

To the Papal Archbishop of New York:

SIR:—Passing by what you say of being "ELEVATED TO THE TITLE OF ARCHBISHOP," and of having "SOUGHT AND RECEIVED THE SACRED SYMBOL FROM THE HANDS OF THE HOLY FATHER HIMSELF," which seems a little tinctured with a sort of constitutional and characteristic vanity,—I shall notice what you tell us the Pope thinks of this country. He seems to appreciate what you call "*the just and kind spirit that actuates the government, imposing no restrictions on the faith and offering no obstacles to the free exercise of our holy religion, such as it meets with elsewhere.*"

This is a remarkable sentence, and one that deserves the profound attention of all men among us,—statesmen as well as christians. We have similar things set forth by you elsewhere, especially in some of your speeches delivered in Europe, which I propose to notice in their proper place. But what have we here? I think no one will

accuse me of unfairness when I say, we have in this sentence the opinion both of the Pope and of his Archbishop, respecting the spirit of our government touching religion. It is "a just and kind spirit." Mark this, it is "just and kind,"—"imposing no restrictions on the faith, and offering no obstacles to the free exercise of our holy religion, such as it meets with elsewhere." Its justice and kindness, we are to remember, consist in the fact, that it imposes "no restrictions on the faith." It would be unjust and unkind if it were to impose any such restriction. The government here offers "no obstacles to the free exercise of our holy religion, such as it meets with elsewhere." Hence it is, this government is "just and kind." England, acting on a different principle, is manifestly unjust and unkind.

Here then we seem to have a good beginning. The papal Archbishop of New-York, it would appear from this, is coming out as a public advocate for the largest liberty in matters of religion! And the Pope of Rome too; for the Archbishop is delivering the sentiments of the Pope on this point. I say it *would appear* to be so, for there is sometimes jesuitism where all is so plausible that we hardly suspect it. Hence a little caution, and a little analysis, may not be uncalled for. The Pope and his Archbishop, we must recollect, are speaking of the spirit of our government towards Roman Catholics in this country, so that we must not be too hasty in our conclusions. What this government does to favor papists is "just and kind"; and it would be "just and kind" for England to do the same. There are people in this world who are very ready to receive favors—the more the better—and they value and praise these favors too; but they are never willing to reciprocate them. I would fain believe, if I could, that the Archbishop and his master are not of this number. But I wish to bring this matter to the test. I ask you then, before the American public, and I desire an answer to the question, are you willing to apply this doctrine to the popedom; and incorporate the same "just and kind spirit" into the government of Rome which you praise in our government? I fear, *not*. Let no man dream of it. This is not your intention. You were speaking of another thing altogether. We must enter into your deep meaning, or we shall be utterly bewildered, in the application of your principles. You only say, that the Pope "beholds with pleasure," "the just and kind spirit that actuates the government" of this country towards the Roman Catholics. If we were in Italy, the case would be different.

Let a man be imprisoned there for having a Bible in his hand, or for reading a chapter in one of the Evangelists, and this is equally "*just and kind.*" This is the spirit of the church there, the spirit of St. Peter, the spirit of heaven. In England or here, it would be the spirit of the nether world to interfere in the slightest degree with the rights or freedom of a Romanist. The very welkin would be made to resound with the names of PURITAN and BIGOT; but circumstances alter cases. As in the fable, it depended on the ownership of the ox that had been gored, how damages were to be awarded,—so it is here. In the distribution and excercise of civil and religious rights, the Roman Catholics claim "the lion's share," and they must have it, or there must be denunciation and war! Among Protestants, whether in this country or England, they claim freedom in religion in the largest sense. Mere toleration will not do. They must say and do what they please, and no man must open his mouth. It is hardly safe for a person to use arguments to show that your sytem is unscriptural, and unfriendly to the progress and happiness of man. Protestants themselves are hardly free.

Now what I contend for, and what sooner or later will be claimed in this country and Great Britain, is, that there should be perfect reciprocity, political and religious; that what is "just and kind" in the spirit of our government, should be deemed equally just and kind in the spirit of papal governments; that as Catholics are secured in the enjoyment of perfect freedom of conscience here, so should we be as Protestants, when we go to Rome. What say you to this? Cannot a mere child see that it is reasonable? Can you deny that it is scriptural? Are you willing to apply your principle in its broad and honorable sense,—will you give it an interpretation and scope worthy of a man and a christian? You have heard of the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them." Was anything ever more plain, or more appropriate? "WHATSOEVER ye would that men should do to you." You would have Protestants here and in other countries, secure freedom and the rights of conscience to you when you come among them. I like this. It is just and proper. But what should you do when Protestants go into papal countries? The rule laid down by Christ tells you. "Do ye even so to them." *Secure freedom and the rights of conscience* to them. This the rule requires. This you must do or violate the duty laid down by Jesus Christ. Let us have the very same personal,

political and religious rights on the seven hills, and throughout all Italy, which you claim and enjoy here, and which you and the Pope so highly value. It is neither just, nor Christian, to deny this reciprocity. It evinces a narrow, mean, and selfish spirit to do it; and if any other church and country should pursue this course, except those constituting the Popedom, you would be one of the loudest and the most forward in its condemnation.

Will you tell us what you think on this subject? After all your speeches and all your sermons on religious liberty, you are not quite understood yet. Do you believe that it would be "just and kind" for the governments of the Papal States to impose "no restraints" on the faith of Protestants, and to offer "no obstacles" to the exercise of their holy religion, as it is for our government to cherish this spirit and pursue this course towards Roman Catholics? I want an answer. This Christian community wants an answer. True, you have said in your speech in Liverpool, that "Rome never had but one religion, and for whom would they make religious freedom?" But this is a mere evasion. It was intended for such. Besides, it is not true. This is the most unlucky part of the whole of it. It is not *true*. The English and Americans would be glad to enjoy religious freedom there, just as you enjoy the same blessing here, just as it is enjoyed by Catholic emigrants from Ireland, France, Germany, and the Papal States. These persons would deem it "just and kind" for Rome to give it, as you and the Pope think it just and kind for this government to do the same. Dr. Achilli, would have deemed it very "just and kind" if he might have been left to his own judgment in matters of religion instead of having been consigned to the cells of the Inquisition. And so would the persons named in the following official document, in another part of Italy, under papal influence:

Extract from the Register of the deliberations of the Council of the Prefecture of the Department of Florence. Sitting of the 16*th May*, 1851.

Whereas, It is proven that on the evening of the 7th day of this present month, Fidelè Zetti, the Count Pierre Guicciardini, Cæsar Magrini. Angiolo Guarducci, Charles Solaini, Sabatino Borsiero, and Joseph Guerra were seated around a table in the house of the said Fidelè, and

Whereas, It appears from the confession of the accused themselves, that at the same moment the Count Guicciardini was reading and

commenting upon a chapter of the Gospel of St. John, in the Italian translation attributed to Jean Diodati, and

Whereas, There are sufficient proofs that this reading and commentary had no other intent than to inspire sentiments and religious principles, contrary to those of the Apostolical Roman Catholic faith,

Therefore, In consideration of the second article of the decree of the 25th April, 1851, the Council adjudges imprisonment for six months, to the Count Guicciardini at Volterra, Cæsar Magrini at Monteiri, Angiolo Guarducci at Guincarico, Fidelè Zetti, at Orbitello, Charles Solaini at Ciniquiano, Sabatino Borsieri at Rocca Strada, and Joseph Guerra at Piombino.

Corrected copy. For the Secretary.

A. LAMBUCHI, First Commissioner.

Now, will you tell me what you think of this? You will do me and the public a great favor by answering two questions. Is this *true?* And do you think it "just and kind" to punish men for reading the Gospels? Please to answer YES or NO. A monosyllable is all I ask. I would take up with fewer letters of the alphabet than you say your church wish to borrow of the English. Is freedom of conscience *just and kind* here, and persecution and imprisonment for exercising that right, *just and kind*, in Italy? Or must we have two moral rules—one for Protestants and another for Romanists—one for this government, and another for the governments of Papal countries? I fear this is your sentiment after all.

Let me state some reasons for this suspicion. But for fear of wearying your patience by saying too much at once, I will close here and, in my next, show why I suspect your doctrine and the Pope's, is, that Protestants ought always to grant the largest possible religious liberty to Roman Catholics; and that Roman Catholics are so far from being bound to reciprocate these Christian courtesies of life, that they ought not to do it when they have full power to pursue with safety, the opposite course. I may do you injustice in this statement, but, if I do, I will correct the mistake the moment you will openly and publicly avow opposite sentiments. I shall be satisfied, and what is far more important, this Christian community who are now watching your course, in relation to religious liberty, with no small interest, will be satisfied, if you will say, in so many words, that you deem the spirit of this government "just and kind," not merely because it is favorable to your church, but because it is so in itself—that the laws of God and nature secure to every human being

freedom of conscience, and that the same liberal policy with respect to religion which has been adopted here, should be adopted everywhere, and that Protestants should be as free and unfettered in Italy as Roman Catholics are in the United States. Say this, and we shall understand you. Say this, and it will be, in this country, "a feather in your cap"—though I dare not promise you that it will give you that NEW CAP for which many think you have long been seeking.

With due respect,

N. S. S. BEMAN.

No. VII.

TROY, AUGUST 11, 1851.

To the Papal Archbishop of New York:

SIR:—I have promised to state some reasons why I fear that all you have said of the "just and kind" spirit of our government, is to be applied with many qualifications, and that you do not intend to pledge your sanction, or that of the Pope, to the doctrine of universal freedom of mind, in matters of religion. You will not misunderstand me. I believe just what you say, but it does not amount to much after all, on the score of christian liberality, or the rights of man, as an intelligent, moral agent, or freedom of conscience in matters of faith. All that can possibly be made out of what the Pope thinks, and you say, of the "just and kind" spirit of our government, is that you are very glad to use our free institutions in building up your system, while you are not willing to relax "one jot or tittle" of your intolerant and persecuting spirit, where you have power to enforce your decrees, and extinguish freedom of thought and liberty of conscience!

Is this a severe judgment? It may seem so to those who have not examined the doctrines held in your church, and defended by writers of high authority among you. I will make no assertions myself, but will only give a few extracts from your own teachers. Pope Urban III. says, "They are so far from being guilty of murder, that kill any who are excommunicate, that they are bound to exterminate heretics, as they would be esteemed christians themselves." This was uttered by an infallible; and the infallible can never change. Cardinal Bellarmine, one of the greatest oracles of

the church of Rome, teaches, "That heretics are to be destroyed, root and branch, if it can possibly be done; but if it appears that the Catholics are so few, that they cannot consistently with their own safety, attempt such a thing, then it is best in such a case, to be quiet, lest upon opposition made by the heretics, the Catholics should be worsted."

A papal bishop of Scotland, of a late date, (Bishop Hay of Edinburgh,) after attempting, among other things, to justify the laws which exist in popish countries for the punishment of heretics, says: "Here we must carefully remark, that these very laws subsist only where the Roman Catholic religion is the universally received religion of the country, and when a new heresy appears among them, and has not yet taken root; for when, through the disposition of Divine Providence, any new system of religion prevails, and is established, these laws have no more place; the Roman Catholics cease to exert even their spiritual jurisdiction against it, and by their principles, in order to restore religion, are obliged to return to preaching and sufferings." This is quite cool and frank. Whether the Bishop speaks the mind of his mother church, or not, I am not able to say; but he seems to speak his own mind freely. The plain English of it is this. The papists will persecute when they have the power, and *dare* do it; but be quite peaceful and modest when they cannot do any better. What else *can* he mean?

This doctrine has higher authority in your church than that of the Scotch bishop. If I mistake not, even yourself, as *Archbishop*, seem to squint in one of your Liverpool speeches, at the same distinctions made by your Scotch brother. You anticipate that some one may ask,—"what kind of freedom have you at Rome?" And you answer, "that does not justify the comparison. Rome never had but one rellgion, and for whom would they make religious freedom? The Roman people did not desire it; they had not petitioned for it." Now, what does this mean? Is it not the application of the doctrine of the Scotchman cited above? In Rome they have but one religion; that is established by law; the masses are in favor of this religion, as far as they care for any; and if now and then a little handful of heretics spring up, they should be exterminated "root and branch;" for the Roman people have but one religion,—they have never made religious freedom, because they have not desired it, nor petitioned for it. This is very strange, besides it has the advantage of being

not very clear. But if I understand you, the language of the Bishop of Edinburgh expresses your sentiments a little more clearly than you choose to express them yourself. In Italy, "the Roman Catholic religion is the universally received religion of the country, and when a new heresy appears among them, and has not yet taken root"—the law against heretics ought to be rigidly enforced. Such laws are enforced with the severest pains and penalties, at this moment, in all the papal states; and while you praise liberty here, you say nothing against ecclesiastical tyranny there. Is not this a most glaring inconsistency? I will not call it by a harder name, though I consider that it merits a much worse one.

I give you one authority more to show that your church claims the right to punish men for their religious opinions, wherever they have power to do it with safety. I suppose this is good papal authority. See MAT. xiii: 29. Our translation is the following: "But he said, nay; lest while ye gather up the tares, ye root up also the wheat with them." The Rhemish Testament renders the passage as follows: "And he said no; lest perhaps gathering up the cockle, you may root up the wheat also with it." But the note is the thing to which I wish to direct attention. "The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and destruction of the whole church, and commit the matter to God's judgment in the latter day. Otherwise where ill men, be they *heretics* or other malefactors, may be punished or suppressed without disturbance or hazard of the good, they may and ought by public authority, either spiritual or temporal, to be chastised or executed." "HERETICS MAY BE EXECUTED!"

But we come nearer home. The editor of the *Freeman's Journal*, who is understood to be your mouth-piece, seemed to be quite in a fever, some time since, when it was reported here that the Pope had suppressed the American Chapel at Rome. He expressed himself in the following fiery language. "The brainless and unprincipled portion of the daily and weekly press will be re-echoing with the news. We shall suppose the information to be correct, and will not hesitate to express, personally, our hearty satisfaction at this early defeat of a mean and unprincipled trick attempted to be played by some of our most dishonorable countrymen upon Roman gratitude and liberality." But it appears, that the Chapel was not closed, and this man of the *Journal*, more fierce than his master, the Pope, seems not at all

satisfied that Mr. Hastings, the preacher, should be "permitted to go on." You might think from his language, on the occasion, that he was ready to pile up the faggots and light up the fires! We ought, perhaps, to make some allowances for him, for he took the *virus* by innocculation, and it always goes hardest in such cases. Speaking of Mr. Hastings, he says, "The very first convert he should make, he would be kicked out of Rome, though Mr. Cass should bundle up his traps and follow him." Now, this is very fine! And this is a specimen of Roman Catholic toleration when Italy is the theatre of its gracious charities. In this you have the revelation of the whole matter. In this country you and the Pope rejoice in the "just and kind spirit that actuates the government, imposing no restrictions on the faith,and offering no obstacles to the free exercise of our holy religion, such as it meets with elsewhere." Here you may exercise your own rites, enjoy your own sentiments, and make converts to your church dogmas, if you can; and all this you like,—it is "just and kind." But if Mr. Hastings should make any impression by preaching the gospel at Rome, wo betide him. The very first convert he should make, "*he would be kicked out of Rome*, this *though Mr. Cass should bundle up his traps and follow.*" And is the organ of the Pope's Archbishop, Dr. Hughes. Here the government breathes a "just and kind" spirit,—in Rome they have nothng to bestow, by way of christian reciprocity, but *kicks* which will land a gospel minister outside the walls of the eternal city, and the collateral influence of which shall set an accredited political agent of this "kind and liberal government," packing home with his "traps" in his hand! And all this is breathed forth by the organ of Dr. John Hughes, the liberal spirited Catholic, the advocate of freedom of conscience and of human rights! Surely "consistency *is* a jewel," though men, in this stupid age, seem to have forgotten the truth of this time-honored adage! I hope you will be remembered and marked by the people, as the man who blows hot and blows cold with the same breath. You are one thing in England, another in Italy, and another in America.

The *New York Observer* has characterized this attack on Mr. Hastings so well, that I cannot refrain from transcribing a portion of it, that it may be more extensively read than it has already been. If the American press generally were to speak out in these manly tones of independence, we should have less insolence, and less devotion to foreign despots.

"Here," says the *Observer*, "is food for reflection. The *Freeman's Journal* informs the public that if one Catholic should be converted by the labors of Mr. Hastings, 'he would be kicked out of Rome. And even if he keeps very quiet, this does not reconcile *us* to the idea of his being permitted to go on.' Impudence without a parallel. Why in the name of liberty, is it necessary that this individual should be reconciled? Is it any of his business? Is not liberty of conscience as dear in Rome as in London or New York? If Cardinal Wiseman converts an Englishman should he be kicked out of London? If Archbishop Hughes leads captive a silly woman, ought he to be kicked out of New York? And if the gospel preached by Mr. Hastings becomes the power of God to the conversion of an Italian, must Mr. H. be kicked out of Rome?

"This threatening to kick a Protestant minister out of Rome, is another of the many and infallible proofs that the Romish church is *the* Beast. Kicking is a beast's prerogative. The act is natural, and the threat is characteristic, distinctive, and expressive. Perhaps the suggestion of the *Journal* will be acted upon, and the next we hear from Rome may be, that Mr. Hastings has been kicked out of Rome, and the American Consul has bundled up his traps and followed him. There will be more kicking after that."

Now I ask you, Dr. Hughes, with all due respect, what are we to think when we put these two things together,—"*the just and kind*" spirit of our government towards Roman Catholics which you and the Pope so highly appreciate, and this *kicking* of Protestants out of Rome, which the *Freeman's Journal* seems to reccommend and approve. Must the good people of this country understand, that all you say of the liberal spirit of our government respecting religion is only intended to blind our political men and others; that it is wholly dependent on the fact, that this spirit is favorable to the interests of your hierarchy; and that, after all, you approve of the remorseless cruelties which your Pope and Cardinals, are, at this moment, inflicting on Protestants in Italy, and wherever they can do it with impunity? Is not this the fact? Did you ever lift up your voice in Italy, in favor of religious liberty, the freedom of the press, or the rights of man? Did you once intimate to your infallible PIUS NINTH, that he ought to respect the freedom of Protestants in Rome, as the freedom of Catholics is respected in the United States?

No, never. If this be so,—if all this commendation of religious liberty is a mere *trick*, and you are, after all, one with the Pope in his high-handed oppressions, such hypocrisy ought to be exposed. Every honest man must execrate such a disingenuous course.

With due respect, as usual,

N. S. S. BEMAN.

No. VIII.

TROY, AUGUST 15, 1851.

To the Papal Archbishop of New-York:

SIR:—I have not yet done with your sermon. Indeed the more I look at it, the more I am convinced, that its sentiments, political, moral, and religious, demand public exposure and reprobation. This fate, sooner or later, must overtake them. You greatly mistake the genius of our people, if you suppose that the course you have pursued, for little less than one year past, will go unnoticed and unrebuked in this country. You are much better understood, and more correctly appreciated, than you think you are. Your papal boastings, your abuse of Protestants, your self-gratulations, your dabbling in politics, and your courting of great men for the purpose of making an impression abroad in favor of the *papacy* and *yourself*, are all clearly seen, and have begun to attract public attention, and they will attract attention more and more; and when truth grapples with error the result cannot be doubtful. What we need, in this country, is the public discussion of the doctrines and practices of your church; and when the people of the United States come fully to see what Romanism has always done to degrade the masses, to keep men in ignorance, to empty their pockets, to check the noble aspirings of thought, and to extinguish the holy flame of liberty, the star of your hope will set to rise no more.

In connection with the compliment you have paid our government for its "just and kind" spirit, and especially, if not *exclusively*, as exercised towards the Roman Catholics, you have the following remark. "I know that it is a consolation to the heart of the holy father, and I trust that henceforward it will continue to be so, and that we who partake of all the sacred institutions of Rome itself—for there is nothing at Rome except what I have mentioned, that is

not here—we have the institutions, the ordinances, the sacraments, the means of grace: but at Rome there are associations." I say nothing of the viscious syntax of this sentence,—for this may be owing to the reporter. But there is one declaration here which is worthy of remark. It is this: "*There is nothing at Rome except what I have noticed, that is not here.*" You say too that you "partake of all the sacred institutions of Rome itself."

I would respectfully ask you whether this statement is to be taken in its most rigid construction? Is there nothing at Rome, dear to your hierarchy, and dear to the heart of Roman Catholics, "that is not here?" Are all the *sacred institutions* of Rome itself already planted in this country? How is it respecting the *inquisition?* If we are to take your declaration literally,then you must intend either to deny, that the inquisition exists in Rome, or to affirm that this "sacred institution" is even now in operation in the United States. Which alternative will you select? Would you have us believe, that this hated institution is not now an engine of papal despotism in the eternal city? If we may depend on the announcements of the press, it now exists, in all its former rigor and intolerance, having been restored by "that *good* man," as you call him, the present Pope. And what it ever has been, and what, from its intrinsic and essential principles, it ever must be, has rendered it the object of universal execration throughout the civilized world, with the exception of Catholic countries: and the exception even there may be limited to the priesthood and men of place and power. It has ever been the most fearful and bloody engine of political despotism; and hence the inquisition has exhibited the fiercest aspect under the most oppressive governments,—for example, in Spain and Italy. Free minds and generous hearts, and the great masses of the people in all lands who know its character, duly appreciate its spirit of intolerance and its deeds of blood. The horrors of this ghostly tribunal, truly appalling and loathsome to every generous mind, are too well known to us both, and to the universal reading public, to call for any special discussion in this place. Both Spain and Italy have rendered themselves infamous to the end of time for their assassinations, cool-blooded and satanic, which have been perpetrated by this *holy institution* as it has been called, but which deserves, more than any other invention of man, to be known by the name of the "INFERNAL MACHINE!" It is surely matter of surprise to those who have not carefully

studied your system, which admits of no modifications except when forced upon it by external necessity, that, amidst the progress of the age, its increasing light and active and subduing charities, the superior estimation in which the prerogatives, liberty and life of man, are held where civilization and the gospel have scattered their benign and heavenly gifts and graces, such an institution should remain in full force, in Rome, under the reign of Pius Ninth, that it was opened to the public execration only after his flight from the city, and that it has been re-established with its old intolerant spirit, under the persuasive arguments and the kind republican influence of French battalions and bayonets, since his return and restoration to the throne.

These facts, I presume, will not be denied. The doubters, if any such should be found, may be referred to the recent publications of Dr. Achilli, entitled "Dealings with the Inquisition," and to the statement taken from the lips of Mr. Cass, our present worthy Consul at Rome, and published in the *Journal of Commerce*, in a recent letter from their correspondent in Italy. I have room only for extracts though I should be glad to give the whole. "In Turin I met the American Consul of Rome, who had passed through the entire revolution in the Eternal City, and who was present when the doors and dungeons of the inquisition were opened by the decree of the Triumvirs, its prisoners released, and the building converted into an asylum for the poor." * * * * * * *

"Upon the third floor, over a certain door, was an inscription to this effect,—"Speak to the first Inquisitor,"—Over another,—"Nobody enters this chamber, except on pain of excommunication." They might as well have placed over that door, the well remembered inscription of Dante over the gates of Tartarus—"Abandon hope all ye who enter here." That chamber was the solemn Hall of Judgment or doom room, where the fates of thousands have been sealed in death."

"Over a door directly opposite, another inscription reads, "Speak to the second Inquisitor." Upon opening the second door of that department, a trap door was exposed, from which the condemned, after they left the Hall of Judgment, stepped from time into eternity. The well or pit beneath had been built in the ordinary cylindrical form, and was at least eighty feet deep, and so ingeniously provided with projecting knives and cutlasses that the bodies of the victims must have been dreadfully mangled in the descent. At the

bottom of this abyss quantities of hair and beds of mouldering bones remained. Not only at the bottom of the pit, but also in several of the lower chambers of the building were found human bones. In some instances they seem to have been mortared into the walls. The usual instruments of torture in such establishments, were likewise manifest. The Consul presented me with a bone which he brought with him as a memorial of his visit. The Pope fled from Rome on the 24th of Nov., 1848. The Roman Republic was proclaimed on the 11th of Feb., 1849, and immediately after its installation the Assembly solemnly declared the abolishment of the holy Inquisition, and by a special decree charged the Triumvirate with the duty of erecting a lofty column, to commemorate the overthrow of one of the greatest evils that ever darkened the face of the earth. But the scenes of this world change. On the 1st of July, 1849, the Roman Republic, after a brief existence capitulated to the French, and in May, 1850, Pius IX., after an exile of one year and six months, returned to his capital, proscribed the Triumvirate, and re-established the Inquisition in all its former power."

Here are a few facts, which I commend to your special attention; and upon these I wish to ask you a few questions? Can you deny the truth of these statements? Is this bloody engine of religious persecution which your "holy father" has restored, a good institution or a bad one? Is its spirit from above or beneath? Are its barbarities which are more inhuman and loathsome than those of the guillotine, accordant with the teachings of the gospel, or the spirit of the present age? And when you have answered these questions, then please to reply to one more. How do you reconcile these sharp and bloody instruments of persecution and death, with the sentiments which you and the Pope hold and express, respecting the lovely spirit of toleration which is sanctioned and secured by the government of the United States? If you exonerate yourself and the Pope from the charge of base hypocrisy, in this matter, you will relieve the minds of many intelligent men in this country!

Dr. Achilli, in his recently published work, Dealings with the Inquisition, has the following remarks on that institution. "Let us inquire what is the inquisition of the present day in Rome. It is the very same that was instituted at the Council of Venice, to burn Arnold of Brescia; the same that was established at the third Council of the Lateran, to sanction the slaughter of the Albigences, and the

Waldenses,—the massacre of the people, and the destruction of the city; the same that was confirmed at the council of Constance, to burn alive two holy men, John Huss and Jerome of Prague; that which at Florence, subjected Lavonarolo to the torture; and at Rome condemned Aonia Pelcanios and Pictio Caidesocchia. * * * Its laws are always the same."

This Dr. Archilli, once a dignitary of high repute in your church, has as you know, been delivered from the jaws of those famished tigers, the inquisitors, and is now in London dealing hard blows upon the old and tottering fabric of Roman despotism. And the information communicated from Italy relative to opening the abominations of the Inquisition was received from our consul, Mr. Cass,—the gentleman that the Freeman's Journal thinks, might, in a certain contingency, be compelled to "take up his traps and come home." Perhaps *the man of fire* who edits this paper better now, through his honored Archbishop, jog the Pope's elbow, that he may order this official who dares to tell tales on the "holy Inquisition," *to tie up his bundle*, and leave the city, before a worse evil may befal him. Perhaps the venerable old democrat, Gov. Cass, the father of this young gentleman, may have been advised of these doings against liberty and the rights of man, and the information derived from a beloved son may have abated somewhat his appetite for that Astor House dinner! If the outrages of Rome, upon justice and personal freedom, increase, as, in the present circumstances of Europe, in the conflicts of freedom with tyranny, they are likely to increase, General Cass may yet move in relation to Italy, as he did in relation to Austria, that diplomatic intercourse between the two countries should cease; and were I in the Senate I would stand by him in both cases. Justice and humanity may be outraged, till the offending party should be left to itself long enough to feel the humiliation and bitterness of being turned out of the Society of Nations!

But perhaps your declaration, that "there is nothing at Rome that is not here," should receive a different construction. It may mean that you have the Inquisition in this country, as well as in Rome. Now is this the fact? Some think it is. It is said that there are long, dark passages, and mysterious apartments, underground, connected with the foundations of some of your churches, which many have supposed are either *now* or may be *prospectively*, devoted to inquisitorial purposes. But if you intend to say, that

the Inquisition exists here, as well as in Rome, and that this is among her "sacred institutions," of which you boast upon American soil, it must, as yet, operate upon a limited and humble scale. But all these preparations may come in play hereafter, when you shall have fulfilled your mission, and converted "the inhabitants of the United States—the people of the cities, and the people of the country, the officers of the navy and the marines, commanders of the army, the Legislatures, the Senate, the Cabinet, the President, and all,"—as you boastingly and bombastically express it, in your lecture, "on the decline of Protestantism." By that time you will need all the aids and appliances of the Inquisition, for there are such tendencies to freedom in this country, and so many of them, and they are so powerful too, that heresies and apostacies will be matters of frequent occurrence, in that future golden age to which you are looking forward.

You may say that these strictures are out of place. If so, I cannot agree with you in the assertion. I take it that you do not intend to speak at random, or without a purpose. You say that you partake of "*all the sacred institutions of Rome*," in this country where you enjoy perfect freedom, and that "there is nothing in Rome," except a few Papal exhibitions which you had named, "that is not here," and it must be obvious to every reflecting mind, that you do, in this assertion, deny the existence of the Inquisition in Rome, or affirm its existence in the United States. I shall leave it with yourself to select that horn of the dilemma on which you would prefer to hang,—for hang you must, or logic is not *logic*.

In connection with this, I may glance at your account of "the ceremony of holy week." It is certainly a very glowing description. But notwithstanding all the imposing objects which go to make up the picture,—"the eternal city"—"the holy father himself"—"the head of the Church"—"men from the opposite side of the globe"—"all in the presence of their parent"—"the washing of the feet of the poor men"—and "the repast" where "the waiter on the table is the Pope," yet you have thought it necessary to make at least, a constructive apology for some of the fantastic exhibitions which are made at that season. You say, "If you read books about holy week at Rome, they will tell you that the spectacles are a kind of public pageant." I do not wonder at this remark, for if we may credit one tithe of what is written, and written by wise and good

men too, the exhibitions are anything but spiritual, and adapted to inspire any other feelings than those of devotion. I shall say nothing of the serio-comico-sports of the rabble which you know are almost infinite in Rome,—the scene you have presented is sufficiently ludicrous without reverting to books for further specimens. That of "washing the poor men's feet" and giving them a "repast"—the Pope being the chief waiter at the table, and the assembled bishops from the four quarters of the globe being his understrappers, in this service, is certainly one instance of that "voluntary humility" spoken of by Paul, not to be surpassed in modern times. To palm off this miserable farce upon the vulgar, as religion, is most pitiable. I believe if you would speak out the honest sentiments of your soul, you would say so too,—for you have read the gospel of Jesus Christ, and it may be supposed that you have a conscience! And yet you would appear to have been delighted with the whole thing; and and would fain commend such puerile trash to an American audience.

If the Pope or his Archbishop would imitate the beneficence of the Saviour, they have subjects enough around them every day. But no: there is too little display in simple charity. We must have a religious farce, in order to glorify his holiness and his magnates around him. There is no good done by it. This is not the object. The feet of those beggarly representatives of the Apostles do not need washing, for they undergo a thorough ablution before the holy fingers of the Pope come into their vicinity,—and both the washing and the wiping are very meagre performances, and seem to be designed merely to present the Pontiff of Rome in the assumed character of Jesus Christ. The whole pageant is both fantastical and blasphemous. For a full and fine description of the whole scene, the curious may consult N. P. Willis who witnessed the whole comedy. It is probable you refer to his production, as one of the "books about holy week at Rome," and its author as one of "the mob of strangers who go there, at that period, to gratify the eye and their curiosity, by their wild unmannerly staring."

While I am on the subject of this pompous humility, and feigned and fantastic charity, I will state a fact or two which ought to be known. No remark is more frequently made to me by the paupers of your communion, when I have directed them to their own priests than this: "that they were *the last men* to whom they would go for charity." But a short time since, a poor blind woman solicited aid

of me, and I directed her to go to her own priest of this city, remarking that he was abundantly able to assist her. She said she had been and his answer was, that he had use for all his money in building churches. Whether she told the truth or not, I cannot say, for your people are notorious for violations of it. The Roman Catholic system is the teacher of deception and falsehood,—but if the old lady did tell me an untruth, it was an *ingenious* one, for it was truly characteristic, and she hit the nail on the head!* This thing is a common operation. You literally fleece your poor by church exactions,—it is *money*, *money*, for every thing and on all occasions; and then your pillaged paupers are turned loose to spunge their living out of Protestants by begging. But when a religious farce is to be enacted, in order to exalt the priesthood, and add to their spiritual domination, then the poor are called in to sustain a part in the Drama. This principle is well illustrated in *the holy feet washing and table serving* of the Pope.

I have a few things to say of your praises of this *gentleman*. which I will reserve for another letter.

With due respect, as usual,

N. S. S. BEMAN.

No. IX.

TROY, AUGUST 21, 1851.

To the Papal Archbishop of New York:

SIR:—I wish to say a word or two to you respecting the raptures into which you seem to be thrown by the contemplation of the present Pope, and his character and course. His holiness, no doubt, merits at your hand, all you have said of him. "You tickle me, and I'll tickle you." Of the Pope and his spiritual advisers you speak in the following terms: "It is impossible for you to behold the peace that is manifested by *these holy men*, especially *the holy father himself*, in whom is blended the highest majesty with the

* I understand that one of the Roman Catholic Priests of this city, in a public discourse on the Sabbath, charged me with making a false statement in the narrative here given. Why he *fathered* this allegation, and applied it to himself, *as I gave no names*, is probably better known to himself than to any body else. But let me assure the public that such facts as I have here given, are of frequent occurrence. The priests are sparing of charity to the poor, unless it is in the use of other men's money.

profoundest humility, without veneration. Oh, how blessed, in the midst of these things, for one from a remote part of the world to spend a few days or a few months, in the eternal city, surrounded by such men." The Pope is "*the holy father* himself,"—he has the entire guidance, not only of the lambs, but of the sheep of the whole flock; and you speak of the duty of *soothing* "the heart of that good man who was the first to extend liberty and privileges to a corrupt people." A true-spirited American, whose heart glows with the living flame of liberty, who loathes, in his inmost soul, oppression in every hateful form, and *spiritual* more than political, and who knows the history of Pope Pius Ninth, can never digest this. It is lead in his stomach,—it is iron in his soul! Depend upon it, Dr. Hughes, that nine-tenths of all the people of this country consider this man a traitor to freedom, and associate his name with that of Benedict Arnold, and would as soon think of calling Herod the Great, "*that good man*," as the present Pope! When our Protestant people call Judas Iscariot and Pontius Pilate, "HOLY," then they may apply the same epithet to Pius Ninth. Look at this man and his acts! He has proved himself a traitor to the rights of humanity. He has waded through blood, shed by foreign troops and by his approbation, to re-establish himself upon a despotic throne, from which he was expelled by the spirit of freedom. A man who should have occupied this position, or pursued this course, in the American Revolution, instead of being toasted at the Astor House, would be remembered with his evil deeds only with loud execrations, and his name, if pronounced at all in a meeting of freemen, would be associated with seven deep republican groans! I say *seven*, because this is considered a *perfect* number; and if this is not enough, let there be seventy times seven of these groans of freemen! How some men could swallow such a toast, I cannot well conceive.

Is it possible, Archbishop John Hughes, that you expected to be believed by the American people, when you penned the sentence I have quoted above, respecting the Pope and his Cardinals? "It is impossible for you to behold the peace that is manifested by these holy men, especially the holy father himself, in whom is blended the highest majesty with the profoundest humility, without veneration." This may be better expressed by a *parody*. "It is impossible for you to behold these wicked men—the *Pope* and his *Cardinals*—who have conspired against human liberty, and especially, the unholy

father himself, in whom is blended the highest vanity, with the profoundest cowardice and meanness, without execration." These men have rendered themselves odious to the world, and they will be execrated to the end of time! Who are they, and what have they done? Look at their retrograde movement when they had taken a few steps towards giving freedom to Rome. And in this the Cardinals were probably more to be blamed than the Pope. Look at the bloody inquisition again resuscitated, and in active operation, doing the work of death by their bidding? Open their prison doors, and behold thousands of men in chains because they believe and say that Italy ought to be free! And these are the men we are to venerate. And these are the men who enjoy peculiar "PEACE." If such men enjoy *peace*—men whose hands are yet dripping with the blood shed by the French troops, by their order, then they must be judicially blinded, and they may read their character as laid down in 2 THES. ii: 11, 12. Will you please to read this passage, which was originally intended for your Church, either in the Greek or in some translation?

He "the first to extend liberty and privileges to a corrupt people?" He went just so far in extending "liberty and privileges," as he was compelled to do, and no farther; and when he saw that nothing short of a free government, based on constitutional principles, would satisfy the demands of the people, and that such a government would bring ruin upon the Popedom, which has subsisted for ages only by exclusiveness and oppression, he again relapsed into himself, and became more emphatically than before, the petty tyrant, whom every noble spirited Italian hates. And we all know this. And yet you insult us by calling him "*that good man*," "*the holy father himself*."

You say that Pope Pius Ninth was "*the first to extend liberty and privileges to a corrupt people.*" I wish to ask you a few questions respecting this assertion. Do you mean to say, that Pius Ninth was the first Pope who ever granted any "liberty and privileges" to the people? What else *can* you mean? Your language admits of no other construction. Here then is a marvelous admission. This Pope *extended* "liberty and privileges" to the Italian people. They had none before. It would seem, by your own confession, that they had been oppressed, under the long train of St. Peter's successors, till Pius Ninth of liberal memory arose, and condescended to extend "liberty and privileges" to those who had never enjoyed

the like before. Whether Peter himself began this work of depriving the Romans of their "liberty and privileges" which the present Pope "THAT GOOD MAN," was "*the first*" to restore, or whether this robbery originated with one of his successors, you have not told us. I wish you had. I hope you will do it in your next public demonstration for enlightening the Protestants, and your next magnificent flourish of trumpets in favor of Romanism. I will thank you for the information, if nobody else does. I *do* thank you for what little you have communicated. I hope none of us will ever forget what you have told us. You enjoin it upon your hearers "to soothe the heart of that good man who was THE FIRST to extend liberty and privileges to a corrupt people." This good man is Pope Pius Ninth. No other Pope had ever done such a thing as this. This is your testimony, and it will be treasured up, in the American mind, for future use.

But to return. "This good man extended liberty and privileges to a CORRUPT PEOPLE." But how is this? The modern Romans "*a corrupt people!*" *Who*, or *what* made them such? According to your notions, they have had every thing to make them good, and nothing but that which is common to humanity to lead them astray. And yet you say they are "a corrupt people,"—so corrupt you seem to intimate, that the generous sensibilities of the Pope's heart were extinguished by their conduct, and "that good man," was compelled to become a full grown tyrant, so that his little finger is now thicker than his loins were before. I say, this seems to be intimated when we take what you say in connection with facts which have occurred since the day of his brief and short-lived liberality! Why should they be "a corrupt people?" According to your theory they ought not to be. They have the chair of St. Peter, occupied first by Peter himself, and then by a long and unbroken chain of infallible successors, and now by "that good man," Pius Ninth,—there are the Cardinals, those "holy men," who alone are tranquil and serene amid the storms which rock both continental and insular Europe,—there is St. Peter's Cathedral, with the Latin inscription, "*Tu es Petra, et super hanc Petram edificabo ecclesiam*,"* which appears to have

* I can hardly believe that "*Petra*" is the correct reading, but I copy it as I find it in print. This reading would make Peter a *woman*, while it would be a falsification of Scripture. But as Rome does so many strange and miraculous things, I have thought it possible she may have thus *transubstantiated* Peter that he might better symbolize the long list of his reputed successors!

affected your mind nearly as much as the magnificence of Solomon and his temple did the Queen of Sheba, of whom it is said, "There was no more spirit in her,"—there is the holy inquisition, with its sharp knives and cutlasses, its cells and dungeons, its emaciated though living skeletons, its piles of dead men's bones, and its long train of inquisitorial assassins, dark as midnight and fearful as incarnate fiends,—there the supreme authority of church and state, of the mitre and the throne, has exercised a wakeful vigilance over the first aspirings of freedom of thought,—there Protestants have been given as sheep to the slaughter,—there has existed the only divinely appointed priesthood, having the power of forgiving sins and delivering souls from purgatory, for a reasonable compensation, and of working miracles even at the present day, as the holy garment at Treves, and the opening of the eyes in a lifeless statue of the virgin mother, and the trickling of drops of fresh blood from the wounds in a picture of the dying Saviour, can testify; and yet with all these advantages, and under the very eye of the infallible vicegerent of Christ, the Italians, according to your testimony, have become "a corrupt people." Truly this must be a most humiliating confession for you to make. It is nothing more nor less than an acknowledgment that the papal religion, in all its central glory,—in its unrestrained and unimpeded sway, in the very focus of its power, has proved itself a signal failure. You have had the exclusive moulding of the Italians—mind, morals, and religion—and yet they are "a corrupt people;" so corrupt, that they showed their ingratitude "to that good man," the Pope, "who was the first to extend liberty and privileges" to them, "by attempting to subvert his throne, and to overthrow all social order." If I were a papal Archbishop, I would not make this confession. The position you take proves, according to your own creed, that, with church and state, heaven and earth, Peter and all the saints in the Calendar, and the holy virgin and the power of miracles superadded, you have converted a once noble-minded and generous-spirited nation into a mass of corruption, ingratitude, treachery, and insubordination!

But this is not the end of the difficulty respecting this "corrupt people" as you call them. You have not only had the supreme control over them, but they have been free from those poisonous influences which your Popes have so bitterly denounced. No free press, no liberty of speech, no rights of conscience, no personal and

private judgment in matters of religion, no pernicious bibles corrupting and seducing the mind, no Protestant preaching, whose tendency has ever been to influence men to pause and deliberate, and then decide for themselves in the concerns of immortality, have shed their baleful influences over this land so highly favored of heaven. And yet you represent the people as corrupt, ungrateful and treacherous! What a charge. Or rather, what an admission! Ah, Mr. Archbishop, if this be so, there must be "something rotten in the State of Denmark." St. Peter, *your* "rock," your infallible Church built upon it, your supreme Pontiff, styled "Lord God the Pope," your monks and nuns, your sisters of Charity and holy brothers, the imposing front of St. Peter's Cathedral which so overawed your own mind, that the breath hardly remained in your body, and the holy inquisition hard by, your miracles and masses, penances, and absolutions, your confessional and holy water, your idols without number and mummeries without end, your cardinals and begging friars, and your extreme unction and purgatory, have not availed, according to your own statement, to keep the people of Italy from the basest corruption,—from an attempt "to subvert the throne of their best benefactor, and "to overturn all social order." In one word, if a papal Archbishop is to be credited,—and who shall gainsay such a dignitary,—popery, as the result of its workings for ages, has converted the inhabitants of a once glorious land into a lawless mob! This is your admission,—or, rather, in stronger terms, this is your declaration. I have no doubt, but you had some truth to begin with, in constructing this monstrous fabric,—I had almost said *fabrication!* Whatever of atheism, or infidelity of every type, of socialism, of living hatred to every form of Christianity, to its very name, may be found in that pillaged and degraded country, are the legitimate results of papal teaching. You have constructed a religion which has hardly a broken shred of the gospel in it,—a religion which is entirely divorced from *morality*. In the Romish church a man is esteemed pious, not in the same degree that he cherishes the love of God and man in his heart, and carries out this divine principle in the devotional and social acts of life, but in the same degree that he conforms to the rites and ceremonies of the Church, as imposed by men. A person who believes in the supremacy of the Pope, and the infallibility of the church,—and who attends mass, visits the confessional, is sprinkled with holy water, and pays well for all the

fantastic mummeries of the Priesthood, is a good Catholic and a good Christian, and he will go to heaven. He may be detained by the way awhile, but he is safe. A little more money in the hand of the priest, and the soul is lifted out of purgatory. Experimental and practical piety is of little consequence. A man may be a profane swearer, a drunkard, a thief, and a liar,—and these vices are lamentably prevalent in your church,—and yet, if he conforms to the prescriptions of priestly authority, all will be well. Confession and penance, and absolution will do the work and secure salvation. Nothing was ever more appropriate and descriptive than a line touching this point in Goldsmith's Traveller:

"And e'en in penance planning sins anew."

Under such a system, we need not be surprised if a giant growth of evil is seen to spring up in every department of life. This is another gospel, and falsehood lies at its basis. It is as foreign from the system taught by Jesus Christ, as the Koran from the Bible, and the effect is certain. "A corrupt tree bringeth forth evil fruit." "For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes."

But I have not yet done with the present Pope, whom you call "*that good man*," and whom some of our politicians are willing to toast for the sake of a good dinner, a cheerful glass of wine, and Catholic votes. I want to show this republican people what kind of a GOOD man he is, and I appeal to his recent acts. He has lately issued a Rescript, that who ever is found guilty of bringing into Rome a copy of the word of God in the Italian language, shall be sent four years to the galleys. This fact was stated in a recent speech, made by the Rev. Hugh Stowell in London. In a Concordat lately concluded with the Queen of Spain, the same "good man" who is greatly delighted with the liberal and tolerant spirit of our government, has insisted on a proviso, that no religion except the Roman Catholic, shall be ever tolerated in Spain! The following fact belongs to the same class, and may serve to make us still farther acquainted with the moral qualities, and especially "the just and kind spirit" of your "*good man*," the Pope. This is the spirit, you recollect, which you and the Pope so much admire in our government. "A merchant of good character at Rome has recently been sentenced to the galleys for twenty years, for endeavoring to persuade a man not to use cigars. His crime consisted in interfering with the revenues of the church, as the church has the benefit of the impost on tobacco."

And these are not solitary acts. Since the Pope has returned to his abused throne, under the protection of French cannon and bayonets, his political and spiritual despotism has waxed worse and worse. And in the face of all these facts, when the groans of the prisoner and the clanking of chains, are wafted across the broad ocean, and come up in our ears, we must be insulted, in this land of revolutionary struggles, and revolutionary triumphs, by being told, by one of his tools and sycophants, without one drop of American blood in his veins, nor a fibre of real republicanism in his heart, which must ever lead its possessor to sigh for the emancipation and freedom of all mankind, and labor for that end by bearing testimony against oppression of every name, and in every place, that this is the model "good man,"—"the holy father himself in whom is blended the highest majesty with the profoundest humility,"—the accomplished prince and the immaculate saint, whom "it would be impossible to behold without veneration;" and while you utter these hosannas you expect American freemen will pronounce the loud responsive AMEN. Let me tell you if you do not already know it, that, in this country, these acts "define a tyrant." We hold such a man to be "the enemy of the race;" and while in the spirit of Christian tolerance we are willing to leave him to himself to enjoy his own sentiments, and pursue his own course, and meet his own destiny, yet when we are called upon to praise him over a glass of wine, and utter a sort of fashionable prayer for his prosperity and success, we think that it is drawing rather too largely upon our charity. We wish him no ill. Indeed, we wish him repentance and a better mind, and indeed better advisers. But when our "*veneration*" is demanded for such a despot, we must object. It would be the excess of charity to admire and commend bigotry. Such a requisition reminds me of the teachings of a clergyman, I once knew in a neighboring State, who is said to have carried the doctrine of disinterested benevolence so far that he enjoined it upon his hearers to "*love the devil.*" Many of his flock thought they were willing to let him alone, but when it came to the exercise of complacency and affection, they begged to be excused. And so do I in relation to both of the personages referred to above, though God may make use of them both in accomplishing his own purposes.

With due respect,

N. S. S. BEMAN.

No. X.

Troy, August 25, 1851.

To the Papal Archbishop of New York:

Sir:—Leaving your "good man," "the holy father himself" with the American people, who love liberty and execrate tyrants, and who will, I have no doubt, pronounce an impartial judgment upon him, I shall now close what I have to say on your sermon by noticing two or three other positions you have taken. The report of your discourse concludes in the following manner:

"One thing is worthy of remark in Europe. In all the old countries, those who thought it was an impediment in the way of developing the privilges of humanity have turned round and proclaimed that the question is not now about liberty, but that the first and most vital is about society. The question that is asked is not how much or how little there is to be of liberty, but whether society is, or is not, to be destroyed. But it is very well understood that if this principle prevails, it will not result in an increase of liberty, but will end in the destruction of all that is essential to human society. At this moment, the question is, shall society be saved, or shall it perish? In all this there is a return, among infidels—even among the Protestants themselves, in the highest places—among a large class of Catholics, who became jealous of the power of the church—there is an evident return of one idea: that unless religion be at the basis, there is no longer security for any right which is sacred or essential to the happiness of man—no security for families for the subordination of children—no security for the rights of education—no security for commerce—no security for virtue, for truth, for innocence, for government. And if there is no security for government, man returns to his original condition—an unprotected savage. These things are understood; and as far as outward things are concerned, this is a good augury that the church is to be again triumphant—that its Great Head will reconstruct and consolidate even the outward bearing of that See which was founded by St. Peter, and inherited by his successors, all sustained by the original power. That is the rock on which the church is founded, and the gates of hell shall not prevail against it."

In some portions of the above you are not quite as clear, in your thoughts and language, as might have been wished, while in others,

the most cursory perusal may suffice to reveal your meaning to the mind of even an ordinary reader. I shall endeavor to explore not only the palpable, but the obscure. What I have to say on the foregoing passage may be disposed of under two general thoughts,—what you affirm of recent changes of sentiment in Europe, and the necessity of religion, as the basis of society.

Under the first particular, you say, "one thing is worthy of remark in Europe. In all the old countries, those who thought it was an impediment in the way of developing the privileges of humanity, have turned round and proclaimed that the question is not now about liberty, but that the first and most vital is about society. The question that is asked is, not how much or how little there is to be of liberty, but whether society is, or is not, to be destroyed. But it is very well understood, that if this principle prevails, it will not result in an increase of liberty, but will end in the destruction of all that is essential to human society."

The little word "IT," in the foregoing is as *solitary* in its position, as it is *diminutive* in its size. It hardly has any connection with anything else,—or at least the connection is so loose that it requires a shrewd grammarian to make it out. Let us look back and see to what this little appendage naturally belongs. You had just before remarked, "I trust I say, therefore, that we will (shall?) feel it not only our duty to fulfil our obligations to the church, but to soothe the heart of that good man who was the first to extend liberty and privileges to a corrupt people, who showed their ingratitude by attempting to subvert his throne and to overturn all social order." Then you add,—"One thing is worthy of remark in all Europe. In all the old countries, those who thought *it* was an impediment in the way of developing the privileges of humanity, have turned round, &c. "IT was an impediment:" "What is IT?" In the place of what word does it stand? It must refer to "*throne* or *church*." On either supposition, what is the sentiment you intend to inculcate? Say that "*it*" occupies the place of "THRONE," and what have we then? The following paraphrase will express your meaning. "In all the countries of Europe there is a great change in relation to the best form of government for developing the privileges of humanity." Some time since, many thought that the "*throne*" stood in the way of human progress, but they "have turned round," and embraced again their former notion, that it is essential to the existence of

human society. *Liberty* is of minor importance,—and it is not a matter now discussed, "how much or how little there is to be," of liberty, provided society is continued as it is.

There is, no doubt, much truth in this statement, so far as it relates to a change in political opinions. The spirit of liberty which was, some time since, kindled up in various countries of continental Europe, has been extinguished, in some places, and, in others, it has greatly abated in the ardor and intensity of its flame. But more than all, republicanism has been sadly checked in its progress by the old despotisms which have crushed the liberties of the people in the dust for ages: and no power has done more to effect this change than that of Rome. The papal system is favorable to monarchy,—it *is* monarchy of the most absolute character. It is despotism political and spiritual, and it never has been, and never can be, truly *democratic*. For expediency's sake, it may fall in with any system, but let it have free and full scope, and Romanism will always declare for monarchy. The Pope is a monarch, and every true Catholic wishes to have him wear a crown. You yourself wish this. You know you cannot deny it. You are, with all your flourishes about liberty and republicanism, a *papal monarchist*, and your oath of office compels you to be such. In common with other Bishops of your church, you are sworn to defend and keep the Roman papacy, and the royalty of St. Peter, and likewise to *persecute and oppose all heretics, schismatics, and rebels, to our said lord the Pope!* There are two words in the above which conclusively show, that this oath is not confined to *ecclesiastical* fealty, but that it includes *political* also,—I mean "ROYALTY" and "REBELS." Both of these must have reference to the Pope as a temporal prince. The oath required of a Jesuit may serve to explain the above—and it is whispered, I know not with how much truth, that you have taken upon yourself the sanctions of this oath also. I give a single clause only. "By the virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to *depose* heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed." Both of these oaths—the Prelate's and the Jesuit's—contain many other things of the same sort, which I can not copy for the want of space. Now, Archbishop John, if you have taken these oaths, as you no doubt have, one *certainly*, and the

other *probably*, how can you, in strict honesty, claim to be a republican, or even an American citizen? I want you to answer this question, and clear up this matter, for not a few are stumbled by what they fear is a sort of double dealing in your professions and course. It was remarked long ago, by one who had carefully studied this subject, "The oath taken by the prelates to the court of Rome IS NOTHING ELSE THAN AN EXPRESS AND SOLEMN PROMISE TO BETRAY THEIR RESPECTIVE GOVERNMENTS, AND EACH CLAUSE OF THE OATH IMPOSES AN OBLIGATION TO COMMIT HIGH TREASON." If our statesmen had studied Romanism, its spirit and history, its duplicity and "deceivableness of iniquity, as carefully as they have studied the genius of our own government, its inherent and incidental dangers, they would have very little to do with your hierarchy, unless it might be occasionally for the same purpose for which you are now paying your court to them,—that is to make tools of you for the sake of temporary results.

In this country you may prefer the Republican form of government, because it gives you a larger liberty than you would probably enjoy under a Protestant monarch. But what Catholic prince of Europe would you wish to see deposed from his throne, and a free government established in his realm?—You desire no such change. Your church has a *wonderful unity* on this point, if no other. They were, one and all, grieved when the Pope took the *coach-box*, and fled from his temporal kingdom. They, one and all, rejoiced when he was restored to his secular power, for his spiritual he never lost. Your hierarchy in France are now laboring for the restoration of the Bourbons to the throne; and in this event you and your priesthood in this country would rejoice, though you make many democratic professions here. While the late revolution of that country, was in progress, most of your *twenty thousand priests* fell in with the liberal party, because they saw that it was impossible to stem the popular current. But after the election of the man who now fills the presidential chair, what did they do? They threw themselves into the arms of this republican in name and monarchist in spirit, and a bargain was ratified, in which it was mutually agreed that they would take care of each other. And thus far both parties have been faithful, and they will probably continue to be so while self-interest shall seem to require this course. It was by the mutual counsels of Louis Bonaparte and Jesuit Priests that the Republicans

of Rome were butchered, and the spirit of Liberty quenched in the eternal city. Under the same influence the independence of the Sandwich Islands has been assailed, for the purpose of forcing French Brandy and Catholic Priests upon a Christian people who have no need of either. It is true this dastardly spirit of encroachment upon this feeble and unoffending people began under the late king of France; but your priests were the prompters. Under Bonaparte, and very recently, matters would have been pushed to extremities by a French vessel of war, had it not been for the opportune arrival of one of our own armed vessels, and a threat of the king of the Islands to run up the American flag upon the fort in case of an attack, and a declaration of our Consul, a noble minded New Englander, that in such a case he should most certainly defend it! Nothing more was done by the French commander, and the vessel soon left the Islands. The fact is, the Roman Catholic priesthood are *now*, and *ever have been*, the conspirators against human liberty in every part of the world. Earth and Heaven can witness to the truth of this charge.

As much as you and the Pope rejoice in "the just and kind spirit that actuates the government" of this country, "imposing no restrictions on the faith, and offering no obstacles to the free exercise of our holy religion," as you have expressed it, there is no doubt but you would both rejoice, with still more exceeding joy, if this very "just and kind" government should be supplanted by a monarhcy, provided the reigning prince were a loyal subject of the Pope, and a defender of *the Holy Apostolic Church*. You are very officious in matters pertaining to politics, and very talkative on most subjects, and it would give me great gratification to draw you out on this point. With all your praises of this government, do you believe that it is better adapted than any other, to secure the liberties and happiness of man,—to give efficacy and triumph to the Gospel of Jesus Christ, and to promote the progress and perfection of the race? I fear you will never answer this question, either *yea* or *nay*. If you were to answer in the affirmative, what would become of your attachment to the temporal power of the Pope, and of the almost universal opposition of the Romish priesthood to republicanism in Europe? If you were to answer in the negative, your high pretensions to democracy are brought down in a moment. You will never answer the question I have propounded. I charge the American community to watch you, and they will learn that you will maintain a mysterious silence in this matter.

No true republican could ever speak with the cool-blooded indifference of human liberty, compared with the prerogatives of an absolute *throne*, as you have done in the following sentences: "The question is not now about liberty, but the first and most vital is about society. The question that is asked is, not how much or how liltle there is to be of liberty, but whether society is, or is not to be destroyed." If the supposition I have made above be correct, that "*it*" refers to THRONE, then your sentiment is clear enough; the existence of monarchy is necessary to the perpetuation of society, and the liberty of man is of very little importance, provided the throne of the despot is guarded, and that condition of society is preserved which has hitherto existed in the Papal States. Here then we have the scales to weigh blessings in, and ascertain their comparative value, held in the right hand of the Archbishop of Pope Pius IX,—the liberty of man in our scale, and the throne of this Pope, or that of Ferdinand of Naples, in the other, and this dignitary who holds the balances, tells us that the former is a small sacrifice for the protection of the latter. The *throne* preserves society from utter destruction. And I ask what is society worth as it now exists in Rome or Naples? Look at the picture of Rome as presented in a late number of the New York Tribune, from the French of Emile Girardin, Editor of the *La Presse*, of Paris! The following is an abstract: "Trials are conducted with closed doors, and neither the accused nor his defender is permitted to confront the complainants or witnesses;—while the petty inquisitors are overawed by public opinion, and dare not resort, as they once did, to the axe of the executioner and *auto de fe* in the public square, they accomplish by prisons and dungeons, the same end, and inflict all the agonies of a painful death;—the most respectable men accused of political offences, that is of holding liberal sentiments, are thrown into the common receptacle of the basest criminals, and if they dare to complain they are loaded with heavy iron, after having been beaten on the shoulders or back with a club;—the *cavoletto* which was suppressed by the Republican Government of Rome, and which consists in flagellating both men and women in a state of entire nudity, is still inflicted in private;—and the prisoners are allowed only 16 ounces of bread a day, and 2½ ounces of meat weighed raw, and 13 ounces of soup. On fast days, in order to promote their piety, I suppose, vegetables cooked in salt and water are substituted. Six prisoners have recently starved to death, two have

attempted to commit suicide, and two have become insane. The prison of St. Michael contains more than four hundred political prisoners; two others more than two hundred, and these are mixed up with thieves and assassins—if from pestilential air or bad treatment, a prisoner falls sick, he is conveyed to the hospital where the assistant physicians are thieves and assassins;—a young man, Droesti, on the mere suspicion of aiding in the escape of another prisoner, was lately punished with the *cavoletto*, confined in a dungeon thirty-two days, and then taken to the hospital reduced almost to a corpse by a violent fever and by the vermin and worms in the wounds on his feet made by the one hundred and five pounds of iron that were never taken off day or night. An old man, after much delay, was permitted to visit his son who was imprisoned as a REPUBLICAN, and the frightful aspect of the son made such an impression upon the wretched father that he was thrown into convulsions and he was led dying from the prison, and when the son made some strong expostulations touching the fearful calamity, he was put into irons and cast into a dungeon!" But my heart sickens at the details. If devils were to become incarnate they could not perpetrate worse deeds than these. And yet these are the acts of the pretended ministers of Jesus Christ,—the prelates of the Romanish Church. And this is the state of "society" which you tell us is more important than human "liberty." For these things the *throne* must be propped up, and the rights of humanity must be the sacrifice. I can assure you the Archbishop will be remembered for these lessons!

But it may be I have mistaken the connections of "IT," and fixed upon the wrong antecedent. It may refer to the CHURCH. And if we are to be guided by what follows, in the extract from your sermon which I have given, this is the more probable opinion. Let us look, then, at this supposition, and see where it will lead us. We will read the passage by substituting *Church* for "it." In all the old countries, those who thought THE CHURCH "was an impediment in the way of developing the privileges of humanity, have turned round and proclaimed that the question is not now about liberty, but that the first and most vital is about society." I need not extend the quotation. That the last supposition is more probably correct, is confirmed by what follows. You say "there is a return among infidels—even among the Protestants themselves in the highest places—among a large class of Catholics who become jealous of the power of the

Church—there is an evident return to one idea." And what is that "one idea?" It is "*that unless religion be at the basis, there is no security for any right which is sacred or essential to human happiness.*" Now this, as it stands by itself, is very good, and no one should find fault with the statement. It is the truth—experimental, and practical. But we must go a little farther in order to learn what you mean by "religion" which must form the basis of all human blessings, and sustain the frame work of "society" itself. It is not the "religion" of the Bible, of the simple gospel of Jesus Christ, but the system taught by your church. It is *Romanism.* You yourself shall furnish the proof. You had spoken, just above, of "the power of the church" of which some Catholics had become "jealous" but they had changed their minds. They had returned to "one idea," that "religion" must "be at the basis" of all that is desirable in society. It was of course the religion of that church of which they had been impoperly jealous. That church was not, as they had been tempted to believe "an impediment in the way of developing the privileges of humanity." But you are still more definite. After telling us that without "religion," "*there is no security for families for the subordination of children, no security for the rights of education, no security for commerce, no security for virtue, for truth, for innocence, for government,*" then you add, what I hope no one will forget, that "these things are understood, and as far as outward things are concerned, this is a good augury that the Church is to be again triumphant—that its great Head will re-construct and consolidate even the outward bearing of that See which was founded by St. Peter, and inherited by his successors, all sustained by the original power. This is the rock on which the Church is founded, and the gates of hell shall not prevail against it."

This hardly needs any exposition. Here "*church*" occurs three times, and if we substitute this term for "IT," as no doubt should be done in a former sentence already noticed, we may say *four* times; and always in the same sense, for the Roman Catholic Hierarchy. This *church* is the only source and promoter of *religion*, and religion supports every thing else dear to man,—the very existence of human society depends upon it. And observe, your position is, that the Roman Catholic religion does all this. To be sure you have introduced this theory very adroitly and by a sort of round about process, but you have nevertheless done it. If you did not intend to make

these broad and sweeping declarations, then you have talked with very little sense or connection, I will not charge you with this.

What you here claim for your church, or the religion of your church, is utterly without foundation. Instead of "developing the privileges of humanity," it has for many centuries past, presented the strongest barriers to the progress of man. Liberty has uniformly perished in its unholy grasp; and, to borrow your own language, the question, in Catholic countries, has always been, "not how much or how little there is to be of liberty, but whether society is, or is not, to be destroyed." "Society," we must remember is that form of social organization which has been constructed by an idle, money-loving, money-exacting, and oppressive priesthood. And the position that without the Catholic church and the Catholic religion, "there is no longer security for any right which is sacred or essential to the happiness of man," is as untrue, as it is boastful and assumptive. Look at Naples, whose king is the friend and ally of the Pope, "that good man," and who is under the guidance of the Jesuits! There your religion has full scope, and we see what "security" it gives to those rights which are "sacred or essential to the happiness of man." In that little kingdom *twenty thousand* are now confined, in the foulest dungeons by the side of the vilest criminals, for political reasons; men of high character are arrested at the instance of street vagabonds; and the Bible and other books of liberal sentiments, are excluded with greater rigor than ever. And these doings, and many others which are waxing worse and worse, and which have already reached a point of enormity that has called forth the protest of some of the first minds in England, are all chargeable to your system. The Catholic church must bear the odium of all these disgraceful inflictions upon bleeding humanity. And yet you have the priestly brass to tell us, that "there is no longer security for any right which is sacred or essential to the happiness of man," without the religion propogated by this very church. 'Oh, shame, where is thy blush?' Almost any other man than yourself who should represent your church as the protector of human rights, would be looked upon as *insane*, or peradventure, some might suppose that he had associated *Rome and freedom* by way of satire or derision! You would have us believe that without "the See which was founded by St. Peter, and inherited by his successors, there is "no security for families for the subordination of children—no security for the rights of education—no security

for commerce—no security for virtue, for truth, for innocence, for government." One would suppose you were speaking to men without mind and information, or that you did not expect to be believed. The very reverse of this picture is true. "Families" have the power of training up their "children" in intelligent and moral subordination—"the rights of education" are enjoyed by the great masses of the people—"commerce" spreads its wing to every breeze and wafts its treasure over every wave—"virtue" may lie down and rest secure at night—"truth" may hold up its head and show its face without blushing in the streets—"innocence" is protected from the grasp of lust—and "government" stands upon its only true basis, liberty of conscience and the rights of man, almost exclusively in Protestant countries. You have only to compare Catholic and Protestant communities in order to see the difference. They are, in all the particulars you have defined, the antipodes of each other. I might point you to all the Catholic and Protestant nations of our globe, for the truth of what I say. But as you are fond of authority, I will give you one to your own liking. It is, to use your own language, "the celebrated Macaulay, the essayist, historian and reviewer, one of the clearest minds, perhaps, that the English nation can this day boast of." You will not forget that this is your enconium on Macaulay. I will let your authority speak:

"From the time that the Barbarians overran the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favorable to science, to civilization, and to good government; but during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterrillity and barbarism, have been turned by skill and industry, into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination.

"The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of so many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant Canton, in Ireland from a Roman Catholic to a Protestant county, finds that he he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France."

Comment on this, and the quotation you have given from the same author, in your Decline of Protestantism, will be reserved for my review of that production.

With due respect,

N. S. S. BEMAN.

No. XI.

TROY, SEPTEMBER 2, 1851.

To the Papal Archbishop of New York:

SIR:—I have now done with your Sermon for the present; but I have a few words to say to you a little more personally, and to state some special points I have made, and to which I wish you to direct your attention, if you are disposed to take up this subject before the American public. Some of your friends think you will reply to my strictures. I hope you will. And while the matter and manner must be left, in this free country, entirely to yourself, yet I may be permitted to make a few suggestions with regard to what I shall expect.

And, in the first place, I wish you to reply under your own hand, and not anonymously, or by a third person. Take your positions openly and fairly, and put your name to them, and then we shall know what to depend on. I shall reply to no nameless scribbler. And especially I wish to hear from you on the points I have stated in my objections to your Sermon. Let us have no collateral issues, no foreign matter, no general declamation, no blowing off of trans-atlantic steam. The beauty of discussion is to have a distinct point, and then keep to it. I have no objection how extensively you go into the great questions which lie in controversy between Protestants and Romanists, but those which belong to your recent sermon must be settled first. And that you may be at no loss where to begin, and how to pursue this matter to a proper and final conclusion, I will briefly review what I have written, and make those things prominent to which I wish you to direct your main strength, that nothing may be lost in random shots. I shall not feel myself under any obligations to reply to anything you may please to say, till you have fairly met my positions, and either effectually or ineffectually assailed them. And if you should reply, I hope some way will be opened to have the whole discussion laid before both Catholics and Protestants; and I believe the time will come, if it has not already arrived, when the members of your church will examine what is published on both sides of the question; and the issues of a free newspaper press will be read, in this country, whether denounced by an Archbishop or not. Papal thunders are very light and harmless in our atmosphere. It is only in Italy and a few other papal countries that the subtile fluid of church anathemas has concentration enough to arm the downward shaft with the power of death. Here it cannot be done. Those only who are weak enough to believe your priesthood have power to work miracles, to fasten a literal padlock on the mouth of any one who shall speak against the church, to communicate saving efficacy to a little piece of an old bone, or to a sort of rag baby, and consign the soul, at pleasure, to purgatory, dread your denunciations in this country. And these are the most uneducated, and they are generally, from your own native country, and more especially females and others who can neither read nor write. How creditable and magnanimous it would be in you to encourage them to cultivate their powers and train up their children in liberal knowledge, and thus draw off their minds from such fooleries as I have alluded to above, and

which you well know can do them no good. But no; this is not your course. You are afraid to trust them with the discussions of a free press,—because if they begin to read and investigate for themselves, they will break away from those ghostly leading strings which they have worn from their infancy, and which their fathers and mothers wore before them, and upon which your whole influence depends, as a church organization.

And here let me pay a deserved tribute to the native genius of your nation. If the Catholic Irish were out of the hands of their priests, who keep them in ignorance, who take from them much of their hard earnings which they need for home comforts and home improvements,—for the purchase of lands and the building of houses and the education of their children, they would make a very different figure in the community from what they now do. They are a hard-working people, but they have very little thrift. They are instructed in *mummeries* instead of *morals*; and the church exactions which are enforced upon them, keep them poor, and make them "the hewers of wood and the drawers of water," not only on their own native soil, but in all lands to which they flee for shelter from oppression. The plain matter of fact is, they carry the cause of their inferior condition with them. It is spiritual bondage,—bondage to the priesthood. This dooms the masses to ignorance and poverty; and it will continue to be so till they assert the rights of manhood, and judge for themselves what they ought to do. Let them have the disposal of their own time and money, and let them have the advantages of early education, and they will soon stand by the side of other men, in shrewdness, thrift, and general prosperity. Oppression has prostrated them and kept them down, in their own country; but no grinding servitude has ever been so severe as that imposed by the priests. I do not expect the ignorant and bigoted among this generous-hearted people to believe this; but there are minds capable of appreciating what I say, and not a few are passing through mental processes which will end in intellectual and moral freedom. It must come to that in this country. The Irish naturally love liberty; they are the friends of liberty. They wish to be free themselves, and they would wish to have all men free; and when they come to take a sober and enlarged view of the facts of human society as they are, that the Pope of Rome and the Catholic hierarchy have, for centuries imposed heavier burdens on the great masses of the people than all

other elements adverse to human happiness, combined,—they will assert their independence. They will begin to think for themselves, and act for themselves. They will take the Bible, the rule ordained of God, for *their* rule, and then the figments of the papacy will be given to the winds. It will come to this by and by. Thought cannot be chained in this country. You may rail against a free press, and characterize its productions as too corrupt to be read,—but it is all in vain. Men will read, and those who do, will think; and enlightened, conscientious, and deliberate thought is the foe to every system that is not founded on the rock of truth. This country seems to be designed by Providence for the emancipation of the human mind.

But I must not here indulge in these general reflections. My present object is to call your special attention to those points to which I wish you to reply, if you should favor me and the public with an answer to my strictures on your Sermon.

1. Will you give us some authority from the *Scriptures* that Peter was the actual founder of the Church at Rome? and be especially critical in showing us how you dispose of those passages which I have adduced to establish the opposite position. I ask you to follow my train of thought and argument, step by step, to the end, and let the reading public see whether my positions and reasonings can be overturned or shaken by any thing taught in the Book of God.

2. When you have proved, if you can do it, that Peter founded the Church at Rome, and was the first bishop, if you please, of that Church, then be good enough to inform this christian public, who are very fond of close, consecutive reasoning, how this proves the truth of your system, or establishes the claims of the Pope and your Church? Was Peter a pope, had he cardinals, archbishops, bishops, friars, monks, and nuns, in swarms around him? Was Peter a *temporal* as well as a spiritual prince? Does modern Rome, with its pomp, and parade, and paraphanalia, in any respect, resemble the church established by Jesus Christ and his Apostles? Give us the proof, and adduce it from the holy scriptures, and for one I will yield the point. In one word, prove the identity of Peter and the Pope, the primitive Church of Christ and modern Rome, and I will publicly acknowledge your triumph. Will you even undertake to do this, relying upon revealed facts and doctrines for your authority? No, never! You have too much shrewdness to embark in such an enterprise.

3. In your reply to me, if you make any, the reading public will expect you to define a little more fully what you mean when you say, "that implicit obedience to the authority of the church is necessary. In this implicit obedience, not only do we do what reason justifies, but we fulfil the precepts of the divine Master himself, and those of the inspired writers." Now that you may be at no loss what is expected of you here, I will be a little more explicit. What is the CHURCH, whose will is supreme, and from which there is no appeal to any higher law? *Why* is implicit obedience "*necessary?*" Are the interests of this world, or the next, or both, dependent on this "*implicit obedience?*" You will be expected too, to show us how it is that "reason justifies" this cringing process of mind. This will be a most interesting speculation, and one that will require you to draw upon the deep resources of mental science; and should you succeed in establishing the point, that it is the province of *reason* to stop thinking, and bow down implicitly to human authority, you will have achieved what ought to be called a MIRACLE; and all the great masters of philosophy—Bacon, Boyle, Locke, Butler, Stewart, and Brown—may hide their heads "with shame and confusion of face." You will have ushered in a new epoch in intellectual science. And while you are on this point of "implicit obedience," will you be very careful to show us where it is taught by "the divine Master himself and the inspired writers," and do not fail to reply in full to the arguments I have drawn from certain passages of scripture, which are regarded by Protestants as teaching a very different doctrine. Here is opened to you a fine field for biblical acumen and exegesis. It will be a rich feast for the public when you furnish, for their intellectual and spiritual gratification, all I have stated above. But do not forget the scripture proofs. We think a great deal of these in this country; and especially in religious discussions.

4. It will be expected of you to vindicate your Church from the charge of idolatry which I have brought against it, and which is supported by high authority. Answer Dr. Middleton's letter, if you please, and then I will furnish more work of the same sort for you to do, by reciting the Bulls of your Popes and the daily practices of your Church. Here is matter enough for an octavo volume on the Protestant side of the question, and I should think for *two* on the *papal*, before this question can be fully settled.

5. I should like to have you say a little more respecting the friends of liberty in Italy; for it is generally believed, in this country, that you have slandered them most wofully. The picture you have drawn of the Italian patriots or republicans, is believed, by most Americans, to be a disingenuous and injurious caricature, and you are called upon to confirm what you have stated of them, by some facts which can be relied on. You have given no proof of your assertion, that this "dark adversary," as you express it, of papal power, "harmonizes" with "atheism or Catholicity"—with "transcendentalism" or socialism, and the like. So far as I have read the manifestoes of those opponents of despotism, and champions of freedom, I have seen no evidence of that corruption of moral sentiment and practice you have charged upon them. Their creed and purposes, as set forth by themselves, are very different from your description of them; and I have a right to call for your proof. And I do publicly demand this proof, at your hands; and if you fail to produce it, you must take the consequence. You will be set down as a public calumniator. While on this point, will you tell your republican friends in this country what you think of the political doctrines set forth by Mazzini, who, if he is to be judged by his own published creed, would be deemed a good democrat,—the genuine friend of liberal institutions. You must not forget this Triumvir, the determined opponent of Pius IX.

5. The public, as well as myself, will expect you to let us know, without any disguise, what you and the Pope—for you appear to be "one and inseperable" in this matter—really mean by lauding the free and liberal spirit of our government. You know how you have praised this feature in our institutions almost to the skies; and yet there is a kind of mystery hanging over this matter, which you alone can clear up, and render the whole thing as lucid as day. I hope you will do it. Do you commend our free government,—and the Pope is with you in this laudation, let it be remembered,—because it is good in itself, and good for all lands, and good for all the world, or merely because it is favorable to the purposes of your hierarchy? If the first position be *yours* and the *Pope's too*, then the same free spirit should breathe in Italy as well as here, at once. If this be your meaning, then come out and tell us so, and you shall have a place among the friends and champions of human rights. Your name shall be recorded on the list of the lovers of humanity. You

will then deserve this distinction. But if you mean to commend "the just and kind spirit" of our government, merely because it is favorable to the interests of CATHOLICS, then you ought to be exposed; and, in such a case, I charge you with duplicity and hypocrasy, unbecoming any public man, and especially one who professes to be a minister of God. I beg of you to clear up this whole matter. Please to notice the authorities I have given from some of your eminent writers touching papal toleration and papal freedom.

6. There is no point on which I am more desirous of drawing you out, than that of the Inquisition. This is deemed a *holy* institution in your Church. What do you say of it? I fear you will say *nothing*. But if you do speak on this subject, I wish you would answer the following questions. Did the Republicans of Rome do *right* or *wrong*, in abolishing this institution? Did the present Pope do *right* or *wrong*, in restoring its former powers—with its inquisitors and instruments of inhuman torture? These questions are easily answered, and if this is done fully and frankly, it is all I ask for the present.

7. Of the present Pope "that good man," "the holy father himself," and the "holy men," who compose "the Sacred Council," you have said enough by way of eulogy. It might not be expedient for you to say more in this strain, and especially in this country, considering the attitude in which they are placing themselves before the world by their almost unprecedented acts of of despotism and cruelty. But there is one thing you are bound to do. Tell us how you vindicate the *goodness* and *holiness* of these men in connection with daily facts which stare us in the face,—the re-establishment of the *Inquisition* by these very men,—the imprisonment, base and appalling indignities, and slow, lingering deaths inflicted on hundreds, I may say THOUSANDS AND TENS OF THOUSANDS, who have never been regularly arrested or legally tried, and who often know not the crimes which are alleged against them! Look into the prisons of Rome and Naples, where men of high birth and noble bearing are consigned to putrid cells, and heavy irons, and receive unnatural abuses from thieves and assassins; and when you have taken a minute survey of their numbers, of their former ease, abundance and luxuries of life, of their want of food, their disease and madness now—then stand up before the American community and tell them, with a smiling face, in the language of your Sermon, "*this is a good augury that the*

Church is again to be triumphant;" these are the salutary corrections of "that good man," the Pope, "the holy father himself," upon a "corrupt people," "the question is not now about liberty, but that the first and most vital is about society;" the great question now pending is, "not how much or how little there is to be of liberty, but whether society is, or is not to be destroyed;" and in one word, this is the good old papal process to save from "destruction all that is essential to human society." I say tell them this; and then show that all the acts of cold blooded inhumanity which are at this day inflicted by papal power at Rome and Naples, are compatible with the special goodness and holiness you have accorded to Pius IX. and his advisers, and the unanimous and spontaneous verdict will be, that you are worthy to wear, not only the *red cap* of the CARDINAL, but the TRIPLE IRON CROWN OF THE POPE! I must ask you to notice with great care, the facts I have presented in my Tenth Letter; the Romish cruelties which are wantonly inflicted, at the present time, where the power of your Church is dominant.

8. I have but one more suggestion to make. When you come to close up your reply to my letters on your Sermon, will you not be kind enough to give us, in your finest and most happy manner, a picture of Papal and Protestant countries, as they exist at the present day. Let it be something in the style and bearing of your "Decline of Protestantism," or your Sermon on your return from Europe. Those were the productions of happy moments,—the former of buoyant *anticipations*, the latter, of *success*,—or at least as near success as a *pallium* is to a *red cap*! You have never given us such a picture, though you have made large claims for your Church in this respect. You have assumed the position that the Roman Catholic religion lies at the basis of every thing "*that is essential to human society*," of every *right which is sacred or essential to human happiness*." If this is not your position then I have not understood you correctly. In the delineation of Papal and Protestant countries, you will please to be very minute on those particulars you have named,—the security for families for the subordination of children—security for the rights of education—security for commerce—security for virtue, for truth, for innocence, for government. Tell us just how these things are found among Papists and Protestants. Where are CHILDREN, as members of families, in the best and most lovely social and moral subordination? Where do we find anything like

approximation to universal *education?* Who carries on the *commerce* of the world? Where do we find most *virtue*, *truth*, *innocence?* Where is *government* so constructed and so administered as to secure the largest amount of good to the aggregate of society? Or to follow out your description to the end—where is man most like a subdued and humanized being, though yet imperfect and fallen, and where is he most like an "*unprotected savage?*" And in giving us the results of these two systems on human society and progress, if you should prove that these peculiar and heavenly fruits are found, as a general fact, on *Papal* and not on *Protestant* soils, then I hope you will tell us, how "the celebrated Macaulay, the essayist, historian and reviewer, one of the clearest minds, perhaps, that the English nation can this day boast of," and this is your language, you will remember,—hit the nail on the head so exactly in the quotation you gave in your Lecture to prove the probable duration of Romanism, and made such a blunder in the passage I have given, and in which he describes the blighting influence of that system upon the progress, hopes, and happiness of man, wherever it has prevailed? And you will not fail to notice, in contrast with this deadly picture of blight and mildew which he has given of the workings of your system, the triumphant and happy results of a pure Protestant Faith wherever it has come, with its light and improvements, to cheer and bless the world. If these things are not so, then show it by an appeal to facts which cover the face of our world; and then tell us how it is that "one of the clearest minds, perhaps, that the English nation can this day boast of," has been so egregiously misled.

I shall now let your sermon rest. The other matters which I have promised to notice, will be attended to in due time. Engagements abroad will postpone the execution of my purpose for a few weeks.

In the mean time, with due respect,

N. S. S. BEMAN.

The English Bible.

AN

ADDRESS

BEFORE THE

SARATOGA COUNTY BIBLE SOCIETY,

DELIVERED AT

BALLSTON SPA, JANUARY 22, 1851,

BY THE

REV. JOHN BANNARD,

THE MINUTES OF THE THIRTY-SIXTH

AND

THIRTY-SEVENTH ANNIVERSARIES.

BALLSTON SPA, N. Y.
PUBLISHED BY THE SOCIETY.
1852.

ADDRESS.

It is fitting that, as the officers and members of this Society, we should acknowledge the hand of a kind and overruling Providence, in permitting us to meet in Council, after having buffeted the storms, endured the conflicts, and survived the changes of another year. We have come together from our several fields of labor, activity, and usefulness, to participate in the exercises and transact the business of the Thirty-sixth Anniversary of the Bible Society of our County. Like the ancient Israel, belonging to different tribes, standing side by side, we meet together as the friends of one common cause. On the same broad platform we labor to accomplish the great object contemplated by the American Bible Society; keeping the same end steadily in view in all our deliberations and councils, we rejoice together in the success which has thus far attended our feeble efforts to circulate the Holy Scriptures among the people.

Though our Anniversaries are not what they might be, they are, nevertheless, occasions of great interest and importance. While participating in them, we should aim at something beyond the ordinary routine of business. We could all devoutly wish, that this annual meeting of the representatives of the Bible cause from various parts of the county, might in some way serve to quicken our zeal, in-

crease our activity, spur us on to more vigorous efforts, and inspire us with a due sense of our high responsibilities.

The recurrence of an Anniversary always brings with it the reflection that another year, with all its toils, cares and privileges, is gone forever. And with it many have passed away from earth, and many others—some among us—are fast ripening for the grave. The locks of these our aged brethren are whiter than they were a year ago. At the last annual meeting of this Society they walked with a firmer step than now, and their limbs were much less tremulous. Every year lessens their vigor and activity, adds to their infirmities, and circumscribes proportionately, their sphere of labor and usefulness, while every year some of them are called to their reward. But some yet survive, and are found at their posts in the faithful discharge of its duties—looking to the end, when the Master will say, "It is enough, come up higher"—"Enter into my joy, and sit down on my throne." Their younger brethren must catch their falling mantle, enter into their labors, follow their examples, and labor to promote the various benevolent enterprises of the day, among which, the Bible cause is pre-eminent.

This is the cause which has our thoughts and sympathies to-day. While the Bible and matters pertaining to it are uppermost in your minds, you will allow me to present to your notice some facts and incidents connected with the English version of the Sacred Scriptures—the book from which we have been taught from our childhood, those things which "are able to make us wise unto salvation, through faith which is in Jesus Christ." This book has always had warm friends and bitter enemies. It has had for its most malignant foes, Lords and Kings, Priests, Cardinals and Popes; and for its unwavering friends, men of profound learning and deep piety, "servants of

God of whom the world was not worthy." Many have vainly thought to banish it from the world, and with carnal weapons have often waged against it a foul war of extermination, kindled the fires of persecution and committed it and its friends, together, to the flames. Yet, notwithstanding all this, God raised up men who, not fearing the wrath of kings, or the bulls of popes, labored hard in the midst of difficulties and dangers, to place in the hands of their countrymen the scriptures of divine truth, in a language which they could read and understand. And this blessed book has been handed down to us in spite of the dungeon, the sword, the faggot, the rack, the gibbet, and the axe of the executioner, and it will still be handed down from one generation to another, until its last prediction shall have been fulfilled, and the angel which the seer of Patmos saw, shall swear that time shall be no longer.

Time will allow us only to glance at the subject proposed, to collect a few facts and glean a few incidents from the many to be found in the very instructive history of our English version of the Bible.* In our brief review we shall see men encountering difficulties, meeting opposition, suffering martyrdom at the stake, that we might read in our own tongue, the wonderful works of God.

We shall commence our historical notice of the English translation no farther back than the time of Wiclif, who was appointed to the rectory of Sutterworth by Edward III in the year 1376. He was a diligent student of the Bible and a lover of Evangelical truth. He hated the corruptions of the Romish Church, and in return, priests, popes, and prelates hated him. He fearlessly exposed

* So short was the time allowed in the preparation of this address, that authorities could not be examined with much care. Most of the historical facts are contained in a small volume, entitled "Our English Bible." The quotations are mainly from this.

the errors of the papacy, and spoke manfully in the defence of the Holy Scriptures. He urged with all his powers the need of a vernacular translation, insisting "that believers should ascertain for themselves the matters of their faith, by having the scriptures in a language which they fully understood." This was a fixed principle in the mind of Wiclif, and deeply impressed with its importance, he directd all his energies and devoted all his time to the arduous task of translating the Bible into English; and completed the work, as is supposed, about the year 1380. He published his translation without note or comment, conceding to all the right of private judgment. This was a daring step, a bold innovation, but an act which placed him infinitely in advance of the age in which he lived, while it incurred the displeasure of a corrupt and bigoted priesthood, who not only accused him of casting pearls before swine, but poured the heaviest maledictions upon the unpardonable offender. He was charged with heresy, banished from the University, summoned to Rome by the Pope, made the butt of ridicule, and subjected to every species of scurrility and abuse. He was designated by the most opprobrious epithets. He was called by one "the devil's instrument, the church's enemy, the people's confusion, the heretic's idol, the hypocrite's mirror, a sower of hatred, a forger of lies and a sink of flattery." Concious of the purity of his motives, and the approbation of his God, he suffered none of these things to move him. His master before him had been "a man of sorrows and acquainted with grief;" and the servant need not be greater than his Lord.

After his death his doctrines were condemned, and in 1410 his books were burned. Nor were his bones suffered to remain, undisturbed in the grave, where friends had solemnly laid them. They were ordered by a council of

Constance, to be disinterred, which order was executed; and "his bones were thrown into the Swift, and the Swift conveyed them to the Avon, the Avon into the Severn, the Severn into the narrow seas, and they into the main ocean; and thus the ashes of Wiclif are emblematical of his doctrine, which is now dispersed all over the world." And all this malignity and rancour against a man whose worst crime had been to give to his countrymen the glorious gospel of the grace of God.

Not long after the termination of the useful life of our reformer, attempts were made in Parliament to entirely suppress his translation; and in 1408 a law was enacted by a convocation at Oxford, by which all unauthorized persons were forbidden to translate any part of the Scriptures into English; and every one was warned, under pain of excommunication, against reading any version, until approved by a diocesan, or in a provincial council. Another law was passed in the reign of Henry the Fifth, which declared "those who possessed and read any of Wiclif's books to be guilty of treason, and their goods ordered to be confiscated." And farther, "that those who should read the Scriptures in their mother tongue, should forfeit land, cattle, body, life, and goods from their heirs forever, and to be condemned for heretics to God, enemies to the crown and most arrant traitors to the land." Yet in spite of all this, a vast amount of good was, doubtless accomplished, by circulating in manuscript this version of the Holy Scriptures.

Having now come down with Wiclif's translation to the dawn of the reformation, we must dismiss it to notice very briefly the translation made in the sixteenth century by William Tyndale, who, in reply to a priest who said to him, "We are better without God's law than the Pope's," bade defiance to "the pope and all his laws," saying, "If

God spare my life, ere many years I will cause the boy who driveth the plow to know more of the Scriptures than you do."

Tyndale was a man of unyielding decision, remarkable fortitude and untiring industry. With these qualities he also enjoyed the advantage of a liberal education, and while at Oxford, "he increased as well in the knowledge of tongues and other liberal arts, and especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted." Failing to receive the assistance he looked for at London, he turned away with a sad heart, compelled to say, "not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England, as experience doth now openly declare." Finding nothing but persecution at home, he left his country in 1524 and fled to Hamburgh. In the following year, he is found in Cologne, proceeding as rapidly and as secretly as possible, in bringing his New Testament through the press. At length, however, he was discovered in his enterprize, and the printer having been interdicted from proceeding farther with the work, he seized the half printed sheets and hastened to Worms, where the work was completed.

His New Testaments were received in England with great joy, and extensively circulated. The Bishop of London soon published a prohibition of Tyndale's Testatament. The books were sought and when found were cast into the fire, and those who had them were "treated as heretics." While they were consumed in England, copies were multiplied abroad to meet the increased demand, and the same ships that brought wheat to London, are said to have brought Bibles also; thus furnishing to the famishing, food for both body and soul.

To such an alarming extent were copies of the Scrip-

tures multiplied, that a proposition was made to buy them up as fast as possible, and the wicked undertaking was pronounced by the blind Bishop of Norwich, "a gracious and blessed deed." Nearly the whole impression having been purchased as it came from the press, the books were burned with due ceremony in the presence of multitudes, who were solemnly warned by those who cast testament after testament into the flames, against the sin of reading the word of God! Moreover, it was not enough to burn the sacred books, and to prevent the multitudes from imitating the example of the noble Bereans who searched the Scriptures daily, but many of those who read them became martyrs for the crime. Tyndale, himself, fell a sacrifice to his love of the Bible, and was executed in 1536. He was first strangled and afterwards burned. He expired praying—"Lord open the eyes of the King of England." In this shameful manner, terminated the useful life of the man who furnished the first printed edition of any part of the New Testament in our language. He died, leaving others to complete the noble work which he had begun—for he had translated only part of the Bible—and his coadjutors, Coverdale and Rogers, gave to the world two versions, one bearing the name of the former, the other known as Matthew's Bible. Both were received with a degree of favor by Henry the Eighth, and the latter bore on its title page these words:—"Set forth with the King's most gracyous license." In 1538 and 9, the royal sanction was again obtained, and likewise the assistance necessary, to publish the version known as the great Bible, which was a revision of Matthews' Bible. Under the patronage of Thomas Cromwell and the supervision of Coverdale, the mechanical execution was begun at Paris, and the work went on prosperously, until the Romish inquisition put an end to their proceed-

ings, took the sheets and consigned them to the flames. Afterwards, the presses and types having been recovered, the work so sadly interrupted, was, according to the Colophon, "Fynisshed Apryle, Anno MCCCCCXXXIX."

Just as a brighter day was dawning, the very monarch who had given his sanction to publishing the word of God, turned about and prohibited its circulation. "Nor was any one belonging to the class of apprentices, artificers, servants, husbandmen and laborers allowed to read the Old or New Testament at all, either in public or private."

After the death of Henry, Edward his son, a friend to the reformation, became his successor to the throne. During his short reign the Bible was freely circulated, and read without fear of molestation, but alas! cut off in the midst of his years, the throne was vacated for Mary the papist, the horrors of whose bloody reign we need not here rehearse. Nor will we tax your patience with an extended notice of any of the other versions of the Holy Scriptures; we simply mention the Genevan Bible and the Bishop's Book—the former published at Geneva, by a devoted band of puritan exiles; the latter in England during the reign of Queen Elizabeth, at which time Bibles and Testaments teemed from the English Press, giving strength and efficiency to the reformation.

The only version that remains to be noticed is the one now in common use among us. This version, which is considered the best translation in our language, was made in the early part of the Seventeenth Century, by the authority of James the first, and by persons chosen by himself, eminently qualified for the task, by their deep piety and profound Scholarship. This translation needs no eulogy. "Its eulogy is written on the whole course of its history, in the broken fetter and tenantless dungeon—in the voice of prayer and song of praise." As a eulogy to

it, let us write its lessons of wisdom upon our hearts, practice its precepts, cultivate its spirit, and while we seek to promote the interests of this Society, may we be imbued with a knowledge of salvation by the remission of our sins.

Such is a brief and imperfect sketch of this venerated book, our English Version of the Bible. Such are a few of the facts and incidents connected with it. May this view of them serve to increase the strength of our attachment for these lively oracles.

The eventful history of this wonderful book, is one of surpassing interest. If we look for examples of patient endurance, under the most severe sufferings of indomitable courage and fortitude, in the midst of danger, of untiring industry and perseverance in the face of discouragements; in short of all the qualities of moral heroism, they are to be found in the lives of the early translators of the Bible. What a moral grandeur is seen in the character and conduct of Wiclif, Tyndale, and others, when bidding defiance to the malignity of wicked princes and bigoted priests. They still live, the benefactors of their race; past generations have pronounced them blessed; and generations to come will pay to their memories a grateful tribute. The glory of their deeds shall spread with the spread of the Gospel, which, is destined to triumph over the passions and prejudices of men, until the religion of the cross shall become the religion of the world.

Our version of the Bible has become the legacy of the most intelligent, enterprising and powerful people—a people better prepared than any other, by their arts, resources and facilities, to send it abroad—to enlighten and save the world. It has silently given directions to their vast energies, promoted a spirit of free toleration, inculcated the principles of civil and religious liberty, and laid the foundation for all the benevolent institutions with which we are

distinguished as a people :—and in return the God of the Bible indicates by his Providence, that he designs to make use of the wealth thus accruing to us to accomplish his gracious purposes. Under the flags of Great Britian and America he sends forth his word, with his servants, to parts of the world never trodden by the foot of a christian, nor hallowed by the prayer of a saint.

The Bible cause finds important auxiliaries in the various improvements that characterize the age. It has them in every new facility for commerce, in every improvement in navigation, in every trading vessel that visits new ports, in the majestic steam ship and the powerful steam car, in all the facilities for multiplying the word of God, in all the improvements in the arts ; and with the liberality of those who love the Bible, a world shall be born in a day. "Every moral desert shall bud, and every wilderness bloom and blossom as the rose, till the glory of Lebanon, and the beauty of Carmel and Sharon shall be given them ; till springs shall gush out in the wilderness, and streams in the desert, and the parched land become a pool, and thirsty land springs of water."

We have reason for devout gratitude to God for what has been effected by this version of the Scriptures. To it, all our religious literature owes its origin. This is true of our religious tracts, which have arrested the attention, and brought to reflection so many prodigals in their wanderings—of the catechisms, questions and notes which have been placed in the hands of the rising generations—of all the sacred songs which make melody in the house of God, cheer the heart of the pilgrim in his wanderings, and the dying in his last struggles. What multitudes it has brought to the way of truth more perfectly. Go through this favored land, climb its mountains, pass through its beautiful valleys, visit every city and village and hamlet,

go to the cottage of the poor, and the wigwam of the sav- age, enter the stately mansion, and tread the halls of science, and you shall find wherever you go, the poor made happy, and wealth, learning and talent sanctified by means of this very Bible. Among its converts are men who combine with strong minds and extensive knowledge, deep and fervent piety. Not a few of these, at the expense of great personal sacrifices, have gone to struggle against difficulties in foreign lands, such as learning languages, translating the Bible into tongues and dialects, building Churches, erecting School Houses and Seminaries, and preaching Jesus to the poor and destitute. Look at it! they were men of whom the world was not worthy.

If we take a glance at our Protestant Missions in pagan lands, we see a thousand Missionary Stations dotting the continents and islands, that two thousand protestant Missionaries have entered the foreign field within fifty years. Two hundred and fifty thousand have been converted from paganism; the Scriptures translated into two hundred languages and dialects, seven thousand native converts qualified for assistants and pastors; the temples of Idolatry demolished, and abodes of wretchedness made happy. And if you search for the cause of these wonderful changes, you find additional reasons to venerate and love our version of the Scriptures.

Look again at what has been effected by the Bible Societies that have sprung up under its fostering influences. The British and Foreign Bible Society, and the American Bible Society to which this Society is auxiliary, have been the most efficient means in extending the circulation of the word of God. Their publications have been scattered broad cast over Christendom. They are found in all our States and Territories, among our aboriginal tribes, in all parts of Europe, in many parts of Asia, Africa, and the

Islands of the Ocean. It is still the great aim of the Bible Society, to lay open the treasures of the Gospel to "every nation and kindred and tongue and people."

It is estimated that in the year 1800, there were in the world no more than four millions of Bibles and Testaments, published in thirty-seven Languages, since that time, the Societies just named have, published upwards of thirty millions. Millions more have been published by the presses of the Universities of Oxford and Cambridge, and by the "Queen's Printers" in Edinburg and London, besides those issued by other religious establishments and private publishing houses. The Bible is now printed in about two hundred languages and dialects, and it is estimated, that in different forms, including Commentaries, Harmonies, &c., about seventy millions have been published within fifty years. These are encouraging results.

Having presented for your consideration these few facts, I leave you to your own reflections. I need not urge that you continue to live and labor and pray for the extension of the work, which has hitherto been prosecuted with so much vigor, and followed with such gratifying results. Nor need you be admonished that what is done, must be done quickly;

"For the time of hope,
And of probation speeds on rapid wings
Swift and returnless. What thou hast to do,
Do with thy might. Haste, lift aloud thy voice.
Then when the ransomed come,
With gladness into Zion, thou shalt joy,
To hear the valleys and the hills break forth
Before thee into singing; thou shalt join
The raptured strains, exulting that the Lord
Jehovah, God Omnipotent, doth reign
O'er all the Earth."

MINUTES.

The Saratoga County Bible Society held its annual meeting in the Methodist Episcopal Church, Ballston Spa, on Wednesday, January 22d, 1851.

Mr. Abraham Marshall, President, took the Chair, after which the meeting was opened by reading a portion of the 119th Psalm, by the Rev. John Woodbridge, and prayer by Rev. S. S. Stillman.

The minutes of the last meeting were read and approved.

The report of the Executive Committee was read, as follows :—

The Committee report that the address of the Rev. Mr. Bullions, at the last annual meeting, together with the proceedings of the Society at the two last anniversaries, have been published. One thousand copies have been printed and circulated through the different departments.

The experience of the last few years shows the impracticability of obtaining reports from the departments, for the current year, in time to make them available as material for the report of the Committee. Such is the fact at this time.

In default of such information, we would call the attention of the Society to some statistics in its past history, with the hope that it may have a beneficial influence upon our future progress.

The 15th of next August will be 36 years since the first collections were gathered by this Society. As may well be supposed, many of its early founders and friends have rested from their labors. In the recorded list of the first contributo rs, it is believed, none can now be found amongst us, except the venerable Elisha Powell. Another generation must carry forward the work, which

they commenced, and are we not called upon this day to render our united thanksgiving to God, that we can look back throughout the period of a whole generation, and even beyond, and witness the uniform and increasing advancement which this Society has made in its appropriate work—circulating the Bible.

During the first years of its operations, its receipts averaged from $200 to $250; since that time the ordinary amount of annual contributions has gradually increased until the last year they reached the sum of $666. This does not include the year when Mr. Brownson acted as agent in the County; the amount raised that year was $1400. It is worthy of mention, that in no year, has there been any falling off in the amount of its funds, but a constantly progressive and healthy advancement. The stream, though small, has never ceased to flow. It has annually borne its ferti, lizing tribute to the Treasury of the Parent Society. And who has the arithmetical powers to calculate the amount of influence it has wrought for good, throughout the long period of 36 years. How many Bibles has it sent forth on a mission of peace and good will? How many ignorant minds has it enlightened? How many broken hearts has it bound up? How many souls has it aided in their passage to heaven? And we know not why, even here this day, some ministering spirit may not be present to cheer our hearts, and to nerve us up to greater efforts in this holy enterprize; a spirit raised to glory by the instrumentality of some leaves from the tree of life, scattered by the benefactions of this Society.

We call the patrons and friends of this Society to the important consideration, that our position as a Society cannot be stationary, our progress must be onward. Forgetting the things which are behind, let us look forward to those which are before. The object of our meeting here this day is anew to pledge our hearts on the altar of God, that "we won't give up the Bible." These words are floating on our standard. Those who have borne that standard have nearly all passed away. It is for us to bear it onward towards the day of its ultimate triumph.

We close this paper by urging upon the friends of this Society an increase in their contributions. Probably a large proportion of the funds annually raised, is made up of one dollar subscribers.

Is one dollar the exact sum which a majority of the christian men belonging to this Society are required to give to circulate the Bible? Does Christ require just this amount at their hands, and does he require no more? How many who give just one dollar a year to the Bible Society, might not give, each and every year, just two dollars? And how many instead of one might not give three, or five, or fifty dollars, and thereby increase their own happiness, their worldly prosperity, their means of usefulness, and immensely swell the stream flowing into the Treasury of the Parent Society. And who does not wish to make the most of this brief period of life? Who does not wish to make a friend of the mammon of unrighteousness? Who does not wish to do what he can to save a sinful world? Who does not wish to withhold more than is meet, and make himself poor? Who *does* wish to keep his dollar in his pocket, when his Saviour asks for it, and when the degraded, the ignorant and the suffering, all over the world, are dying for the bread of life?

The report was accepted and approved.

E. W. Lee, as Treasurer and Depositary, presented his reports, which were read and referred to the following committee, viz:—R. R. Kennedy, P. H. McOmber, and S. B. Raymond. The committee reported that they found them correctly kept and properly authenticated.

Rev. John Bannard then addressed the Society. After which it was resolved, that the thanks of the Society be presented to Mr. Bannard, for his excellent address, and that a copy be requested for publication.

John House, Lebbeus Booth, and Rev. H. Slawson were appointed a committee to nominate officers for the ensuing year, who subsequently reported as follows; which report was adopted:

JOHN LOW, *President.*

Rev. S. L. STILLMAN,
ROBERT LOSEE,
JESSE H. MEAD,
ELISHA CURTIS,
} *Vice President.*

R. R. KENNEDY, *Corresponding Secretary.*

HENRY DOOLITTLE, *Recording Secretary.*

E. W. LEE, *Treasurer and Depositary.*

Rev. THOMAS S. WICKES,
Rev. RICHARD H. STEELE,
Rev. JOHN BANNARD,
LEBBEUS BOOTH,
P. H. MCOMBER,
} *Executive Committee.*

Resolved, That when this Society adjourns, it will adjourn to meet on the fourth Wednesday in January, 1852, at 11 o'clock A. M., in the Presbyterian Church, Ballston Spa.

John House was appointed to attend the next meeting of the American Bible Society, and R. R. Kennedy his substitute.

Resolved, That E. W. Lee be made a life member of the American Bible Society.

Resolved, That the publishing of the Minutes of this meeting be referred to the Executive Committee.

Then the Society adjourned.

HENRY DOOLITTLE, *Recording Secretary.*

The Treasurer of Saratoga County Bible Society reports that there has been received, (including the balance on hand at the last report,) the sum of $838,57, and that there has been paid out the sum of $718,66, leaving on hand $119,91.

E. W. LEE, *Treasurer.*

The Depositary of Saratoga County Bible Society reports, that there have been received into the Depositary, including those on hand at the last report, Bibles, &c., amounting to $126,50; that he has delivered to departments, Bibles and Testaments amounting to $49,84, and that he has sold to the amount of $21,16, leaving on hand, Bibles, &c., amounting to $54,50.

E. W. LEE, *Depositary.*

Ballston Spa, January 20, 1851.

Dr. SARATOGA COUNTY BIBLE SOCIETY in account with EDWARD W. LEE, Treasurer. *Cr.*

1851. January 22.	To counterfeit and broken bank money received,		$	2 00
" " 31.	To cash sent Joseph Hyde for 3 L. M. Amer. B. S.,			90 00
" " "	To cash sent Jos. Hyde for donation,			410 00
" " "	" " " Bibles & Tes.,			50 00
" June 27.	" paid post. on Annual Report,			13
" August 14.	" " transportation and carton Box Bibles,			62
" Novem'r 19.	" " Jos. Hyde for Bibles, &c.,			8 76
" Decem'r 22.	" " " 1 L. M. Am. B. S.,			30 00
" " "	" " " donation, " "			100 00
" " "	" " postage,			05
" "	" To balance,			68 03
				$759 59

1851. Jan. 20.	By balance due		$	98 75
"	" cash rec'd for Bibles and Testa'ts. sold,			21 16
22.	" " from Galway department,	1 L. M.,		66 00
"	" " Northumberland "	1 "		33 00
"	" " Waterford "	donation,		94 12
"	" " Saratoga "	"		28 36
"	" " Ballston Center "	"		21 50
"	" " Charlton "	"		76 73
"	" " Sar. Sp'gs female "	"		58 90
"	" " Ballston Spa "	1 L. M.,		78 38
23.	" " " Ball. Cen. female "	donation,		15 00
"	" " Jonesville "	"		54 97
24.	" " " Malta female "	"		16 00
"	" " Clifton Park "	"		23 00
31.	" " " Edinburgh "	"		10 83
Feb. 6.	" " " West Milton "	"		18 50
Mar. 15.	" " " Greenfield "	"		16 19
Aug. 11.	" " " Box sold,			50
"	" " for sales at Depositary,			27 70
				$759 59
1852. January 27.	By balance,			68 03

19

MINUTES.

The Saratoga County Bible Society held its Annual Meeting in the Presbyterian Church, Ballston Spa, on Wednesday Jan. 28th, 1852.

Mr. John Low, President, being too unwell to officiate, requested Mr. Jesse H. Mead, one of the Vice Presidents to take the Chair. The Meeting was then opened by reading the 19th Psalm, by Rev. S. E. Lane, and prayer by Rev. Hiram Slawson.

The Minutes of the last Meeting were read and approved.

The Report of the Executive Committee was read, as follows, viz:

The Executive Committe have to regret the removal of Rev. T. S. Wickes, their able and efficient chairman, into another county. For many years past he has been one of the most liberal contributors to the fundsof the Society, and as a member of the Committee its judicious andconsistent adviser. Although removed from his former field of labor, yet his interest in the cause for which we are associated will not be diminished; in the location where the Providence of God has called him, the American Bible Society will find him a warm and efficient friend.

The address delivered at the last anniversary by the Rev. Mr. Bannard has been furnished for publication, at the request of the Society. It was however received at so late a period in consequence of Mr. Bannard's removal into another state, and the absence of the chairman of the Committee, that it has been found impossible to procure its publication in time for distribution throughout the county, previous to the annual meeting. The Committee have to regret that any delay should have been necessary, but, inasmuch as the address is one of permanent interest, and its circulation would be eminently advantageous to the Bible cause throughout the county, it has been thought advisable to submit to the present meeting the propriety of combining the proceedings of this anniversary with those of the previous year into one pamphlet, to be issued and circulated as soon as the arrangements can be completed.

No Speaker having been appointed at the last annual meeting, the Committee have requested the Rev. Andrew Johnson of West Charlton, to deliver the address this year. Mr. Johnson accepted the invitation, but is detained in consequence of sickness.

Since the last Report the Committee have forwarded $630 as a contribution to the funds of the parent Society; and Bibles and Testaments have been purchased to the amount of $58,76.

During the past year nothing of special interest has occured in the history of the Society. Some destitute families within our borders have been supplied with these leaves from the tree of life. And through the cooperation of this institution, the parent Society has been enabled in some measure to supply the increasing demands of our own country, and to send the light of truth into the darkness of heathenism. The importance of keeping our own population supplied with the sacred Scriptures cannot be too deeply impressed upon our minds. The Bible lies at the foundation of our civil and religious institutions; remove this and you have taken away not only our invaluable spiritual heritage, but the stay and support of this republican government. And especially at the present time, when our nation is swept with the tempests of adverse opinions; when we mark the vigorous actings of opposing principles; the conflict between Christianity and Infidelity, oppression and freedom, lawless violence and legitimate subordination, where shall we go for guidance but to the volume of eternal wisdom, the inspired word of God.

But the Bible is a book for the world, and the reasons why we should engage with continued zeal in its dissemination are increasingly important. We have that in our hands which the world needs, without which the world must perish. Let us then go forth from this our annual gathering with new strength in this great and good enterprise, and as a Society feel the power of the encouragement, "Be not weary in well doing, for in due season, ye shall reap, if ye faint not."

The report was accepted and adopted.

E. W. Lee, Treasurer and Secretary, presented his Reports, which were read and referred to the following committee, viz:

Messrs. John House, Lebbeus Booth, and John Low. The committee reported that they found them correctly kept, and properly authenticated.

Rev. Mr. Smith offered the following resolution,

Resolved. That a Committee be appointed to report at this meeting, the best method to supply the destitute in the several towns, and to increase the number of subscribers to this Society. Rev. Messrs Smith, Lane and Slawson, were appointed such committee. The Committee consequently reported, that the several town departments be requested to appoint committees in each school district, whose business it shall be, to go from house to house solic-

iting donations and supplying destitutions; said Committees to be appointed about the first of January, or in season to transact the business committed to them, previous to the annual meeting of the County Society. It is also recommended that the Executive committee of the County Society, be authorized to appoint an Agent to visit and supply destitute portions of the county, and that a sum not exceeding $50, be appropriated to that object.

Rev. Mr. Johnson being detained by ill health, Rev. Messrs. Smith, Janes and Woodbridge addressed the meeting.

Messrs. John House, Joseph Wood, and R. R. Kennedy, were appointed to nominate officers for the ensuing year.

The Committee reported, and their report was adopted, and is as follows, viz:

HOWELL GARDNER, *President.*

Rev. D. Starks,
Rev. H. Slawson,
H. C. Cooper,
Asa Waterman. } *Vice Presidents.*

R. R. Kennedy, *Corresponding Secretary.*

Henry Doolittle, *Recording Secretary.*

E. W. Lee, *Treasurer and Depositary.*

Rev. Richard H. Steele,
Rev. John Woodbridge,
Rev. Thomas Lodge,
Lebbeus Booth,
P. H. McOmber. } *Executive Committee.*

Mr. John House reported that he had attended the last annual meeting of the American Bible Society.

Rev. S. E. Lane was appointed to attend the next meeting of said Society, and N. D. Guernsey his substitute.

Rev. Andrew Johnson was invited to address the Society at the next Anniversary.

The Society then adjourned, to meet on the fourth Wednesday in January, 1853, at 10 o'clock, A. M., in the Methodist Episcopal Church, Ballston Spa.

HENRY DOOLITTLE, *Recording Secretary.*

The Treasurer of Saratoga County Bible Society reports, that he has received from all sources $759,59, and that he has paid out $691,56, leaving on hand $68,03.

E. W. LEE, *Treasurer.*

The Depositary of Saratoga County Bible Society, reports that there have been delivered to departments, Bibles &c., amounting to $24,40, that he has sold at the Depositary to the amount of $27,70, and that there are now on hand Bibles &c., amounting to $68,15.

E. W. LEE, *Depositary.*

Dr. SARATOGA COUNTY BIBLE SOCIETY in account with E. W. LEE, Treasurer. *Cr.*

1850. February 2.	To cash paid Joseph Hyde for A. B. S. 7 L. M. and donation,		$550	00
" "	" "	J. Hyde for Bibles & Tes.		50	00
" " 8.	" "	A. B. Chittenden, A. B. S.		66	30
" " 12.	" "	Express for Certificates,			13
" May 13.	" "	Freight on Books,			94
" July 1.	" "	Postage on annual report,			13
" August 1.	" "	Trans. 4s cartage 1s.			62
" October 10.	" "	Transportation from Troy			25
" " 30.	" "	J. F. Prescott, printing annual report,		50	00
	" "	Postage &c.,			29
	"	Balance,		98	75
			$817	41	

1850. January 21,	By balance due,			$152	32
" " 22,	" Cash from West Milton Dep. don.			4	00
" " 23,	" " Sar. Spr. fem. " "			45	14
"	" " Charlton " "			71	91
"	" " Clifton Park " "			16	25
"	" " Corinth " "			21	94
"	" " Greenfield " "			16	25
"	" " Ballston Spa. " "			80	71
"	" " Jonesville " 2 LM.			74	84
"	" " Galway " 2 LM.			60	00
"	" " Northumberland " 1 LM.			30	50
"	" " Ballston Centre " don.			25	00
"	" " " female " "			14	00
"	" " Malta " " "			19	00
"	" " Conklinville, (Hadley) "			3	00
"	" " L. D. Sherwood, " "			1	00
" February 1,	" " Waterford " "			78	25
" " 8,	" " M. E. Church Stillwater & Quaker Springs in part for 1 LM.			15	09
"	" " M. E. Church Still. 1 LM.			30	00
"	" " Female B. S. Mechanicville in part for 1 LM.			13	75
"	" " M. E. Church Mech'ville,			5	96
"	" " M. E. " Clifton Park,			1	50
" April 4,	" " Saratoga dep, 1 LM.			37	00
				$817	41
1851. January,	By Balance due,			$98	75
	" Cash for Bibles and testaments sold,			21	16
				$119	91

TABULAR VIEW FOR 1852.

Departments.	Presidents.	Secretaries.	Treasurers.	Am't.
Ballston, ...	Rev. R. Smith, ...	H. Morehouse,.....	Asa W. Curtis, ...	$18 00
" *Female*, ..	Mrs. Bowlsby,.....	Mrs. E. P. Smith,.....	Mrs. P. Miller, ...	.16 00
Ballston Spa,.....	Rev. R. H. Steele, ...	E. W. Lee,.....	E. W. Lee, ...	.45 05
Charlton,.....	Henry Ostrom,.....	John Low, ...	Samuel Belding, ...	.65 90
Waterford, ...	John House,.....	Wm. T. Seymore, ...	Wm. T. Seymore, ...	.60 00
Galway,.....	Rev. S. E. Lane,.....	Wm. Beers,.....	Jesse H. Mead, ...	.81 00
Jonesville, ...	N. D. Guernsey, ...	H. A. Wilson, ...	J. Kingsley,.....	.49 50
Northumberland, ..	R. Washburn,.....	Abm. Wilson, ...	.....	.38 40
Malta, Female,....	Mrs. P. S. Talmage,....	Mrs. Geo. Burr,.....	Miss Lucretia Burr, ...	.12 50
Saratoga, "	Mrs. Miles Beach,....	Mrs. C. S. Lester, ...	Mrs. Charles Kendall,....	.57 60
West Milton, ...	Rev. R. H. Beattie,....	Robert Speir,.....	N. S. Young,.....	.11 17
Greenfield, ...	Howell Gardner, ...	Alexander Hewitt, ...	Joseph Wood, ...	.20 00
Clifton Park,.....	.....	R. R. Kennedy,.....	Mr. Vischer.....	.19 45
Moreau, ...	Congregational Church ...	.....	.....	..4 00
Corinth, ...	No Report, ...	.....	.....	.....
Day, ...	.....	Geo. W. Palmer, ...	W. A. Randall, ...	.....
Saratoga, ...	Ira Lawrence,.....	.....	D. W. Belding, ...	.....
Stillwater, ...	No Report, ...	.....	.....	.....
Hadley,.....	Alex. Kennedy, ...	Shepherd Evans.....	Henry Dayton, ...	.....
Half Moon, ...	No Report, ...	.....	.....	.....
Providence, ...	Asa Mosher,.....	.....	David Negus, ...	.....
Wilton, ...	No Report,.....	.....	.....	.....

A New Series—Number I.

REVIVALS] [MAY—1858

THE MESSAGE.

'GLORY TO GOD:'

'GOOD WILL TO MEN.'

The Great Religious Movement of the day—characterized as it is by a new development of Christian Unity, of systematic devotedness, and of bold and diversified Evangelic Enterprise—seems to demand an organ and a chronicle as broad and catholic in spirit as itself. I propose in this Message, a summary monthly View, as complete as practicable, of the visible progress of the Kingdom of CHRIST in our land. The object will be to chronicle every revival, effort, or progressive movement, among Evangelical Christians of whatever name or denomination. Every Evangelical Minister, Sabbath-school Superintendent, or other leader in Christian labor, who reads this page, is desired to consider himself personally solicited to furnish information of additions to churches and hopeful conversions, new churches organized, places of worship opened, Sabbath-schools instituted, daily prayer-meetings and union movements commenced, systematic visitations undertaken, efforts in behalf of Christian morals or charities, pastoral arrangements determined, and all other events specially interesting to the GREAT CHRISTIAN FRATERNITY; and every religious paper in the Union will be diligently sifted for like news. Every line of this Message will be intended to promote a deepening earnestness, a total self-consecration, and a perfect union, in the work of God. For the sake of the widest circulation, the lowest possible price is fixed—30 cents per annum, in packages of *twenty or more to one address*, FREE OF POSTAGE; and this specimen is sent you in the hope that you will be pleased, and easily enabled, either personally or by some other hand, to procure the subjoined form of subscription filled out with twenty or more subscribers. Packages may be distributed through Postmasters or Booksellers, at subscribers' option. Single subscriptions 50 cents per annum:—Three copies for One Dollar. Be particular to specify the *Revival* Message. Address the Editor, WM. C. CONANT, care of Derby & Jackson, 119 Nassau Street, New York.

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NAMES.	NO. OF COPIES.	PAID.

REVIVAL ENTERPRISE—OUR EVERY-DAY VOCATION.

No argument will be offered in these pages, to prove that Redemption, from the primal purpose down through every step and stage of the process, to its final consummation, is, was, and is to be, purely of GOD. This is the assumption from which the Message starts. This is the ruling idea from which all facts here collated will derive their place and interpretation. I propose to deal with the Supernatural, and to deal with it as such. It is no field of natural science nor study of second causes, that lies before us here! We are to speak of the direct operation of GOD, by his Holy Spirit, in the souls of His people; and to this the substance of every fact of revival or conversion, is to be unequivocally referred, that GOD may have all praise, and that no flesh may glory in His presence.

Were it not GOD'S pleasure to honor his people with an instrumentality under Him, and employ them as the organ or medium through which He usually works, we might be spectators as we are, of his wonders, and spectators only. But we are to consider and understand his work, so far as we are able, in its method as well as in its results; and that method is the method of human instrumentality. As every spiritual movement or revival has one sole origin, in the sovereign influence of the Holy Spirit; so it has usually and perhaps invariably one organ, the TENTATIVE EFFORT of the creature. Thus the process is ordered as follows:—first, the secret and inscrutable movement of the Holy Spirit, which can not be in itself a matter of observation or consciousness, and is to be only inferred, wherever we find ourselves moved to any manner of 'holy desires, good counsels or just works;' second, (although to created eyes first) the heaven-inspired desire, supplication and effort of the creature; third, the answer of the Holy Spirit to the prayer he had prompted, and his effectual working in and through the means He had set in action.

We find therefore that though moved, we are not moved passively, *but in and through our own voluntary enterprise;* and on the other hand, that though active, voluntary, and apparently first, in the movement for revival, we are in fact pre-prompted, authorized and assured therein, by Him who leads unseen the very going forth of our desires.

It follows that it is no presumption, but our very duty, and our glorious calling, to push forward constantly and confidently in GOD, in REVIVAL ENTERPRISE. We pay no true honor to the Holy Spirit, when we hesitate in evangelic action or advance, through fear of running before Him, or of prescribing to Him. The thought, sifted, appears to be an ignorantly immodest assumption. We ought always to know that this is impossible; that we can not be so forward in sincere obedience, but that He is still before us, leading.

It follows that there is nothing spiritual we can desire, humbly and of sincere love, of which the desire is not an earnest from the Spirit, and a gracious suggestion to ask and receive it, to attempt and accomplish it. What means, then, the unprecedented demand now swelling up on all sides from the earnest heart of the church, for the permanent continuance of this revival? Such a conception, if framed in solitary hearts, never before took a voice and came up audibly with one accord from many parts of the church. Weak faith and weaker zeal, have heretofore created a common consent against the continuance of revivals. But now, able writers are arguing, earnest prayers are urging, and resolute efforts are attempting, a thing no less than one steady, onward, cumulative march of God's people henceforth to the promised universal triumph of his cause!

May we not be permitted to ask what this means, and whence it is? May we not be permitted humbly to hope that it means the good pleasure of our GOD, and betokens his purpose? We can only answer, each of us for a single soul, whether in the strength of the

Lord *we will* thus go forward, and so live, as the church must live, to secure this result. We can not tell what others will do, and what the church will do, simply because we can not scan the purpose of Him who originates in His secret counsels every step of our slow and irregular advance. The sole practical question for each of us, is: Will YOU have the revival perpetuated? It is all suspended, immediately, upon individual human volitions! And although the volitions necessary are in their turn all dependent on the sovereign influence of the Spirit, yet each is left a free voluntary agent in choosing, praying for and promoting the object; and has nothing to wait for, so far as his own action is concerned, but is to press forward as if the whole result were within his own control, and waited only for his movement. Given a sufficient number—so many as the LORD will—so acting; and the result is achieved. *Will* they so act? It is that, which rests hidden with the sovereign Spirit—we know they will not act without Him. *My* action, however, though resting with the same Spirit, need not rest hidden. His purpose of grace in me is no longer hidden, but fulfilling itself openly, whenever I begin to act. Therefore I may know as soon as I will, that the conditions of a revival are decreed and granted as to *one* soul. Beyond that, I can know nothing definitely, and must wait altogether upon the LORD for the development of His purpose of grace. But we may look with hope and encouragement upon such indications as we now enjoy, of that awakening of individual purpose and sense of full responsibility, which need only to become general and abiding, to ensure the result. We may be freshly incited ourselves, and may strive to incite others, to put shoulders heartily and unhesitatingly to the enterprise of a permanent revival. Such is the leading purpose of this Message.

While wrestling for the precious blessing, and waiting upon the LORD for the revival of his working, we may feel in some respects like contestants in a popular election. Each zealous voter is sure of his own action, and sure, let us suppose, that if all who sympathize with him will but act also, the election is won. He is sure of his own vote, but alas, he can be sure of no other. He can influence but a few, and the movement of the great mass who are to decide the question, he must leave to something deeper than individual will; even to the deeps and secrets of universal providential influence—the same, in fact, which has guided his own. The difference with us is, that we are encouraged, in our singleness and insufficiency, by an assurance of ultimate success, and are ever looking for a triumphant appearing of the LORD, which is already certain. We scan the signs and tokens of the contest as it progresses, with no undefinable hope of success from some uncertain quarter. Let us consider them.

We perceive in the past dealings of the Holy Spirit with us, two great Revival Epochs, since the first, which began with the day of Pentecost. These are, the Reformation in the 16th century, and the Great Awakening and Reformation of the 18th century. Each of these lifted the whole church upon a higher plane, and left it there. We call them epochs, because they were occasions of vital, general and permanent change in the character of the church. A fresh life was infused from on high, a fresh development of both truth and practice was brought forth; and the church ever after was another church in consequence of each of these movements. Intermediately, local and limited operations of the Spirit have been witnessed in great numbers: as if they were the immature escapes of a gathering force which had not yet reached its fullness. The present century, these sporadic manifestations have multiplied around us, like the big drops falling thicker and quicker, here and there, from the mustering summer clouds. At last, burst with the thunder and blasting fire of Divine Providence, the heavens pour torrents of salvation down on all the land, flooding and overflowing all our narrow channels of religious action, sending new and mighty rivers through the desert places, and sweeping

away or burying our sectarian dykes and embankments under one confluent inundation!

Does this mean nothing new? Let us tremblingly shun presumption—the presumption of boldly anticipating the undisclosed counsel of the Almighty; and by all means, the gross and *unbelieving* presumption of asserting, as some have already done, that this great work of God will of course prove but temporary; limiting it by the measure of our prior observation, and of our imbecile inductions from 'experience!'

Waiting for the glorious appearing of our Lord Jesus Christ, 'more than they that watch for the morning;' scanning with strained eyes, every streak and shadow on the horizon; let us accept with reverent hope the tokens of this newly-gleaming sky. Of the three characteristics of the past great epochs, we already seem to have the first two signally displayed: the sudden bursting forth of light, life, and energy, in novel modes and on an unprecedented scale, in the church; and a simultaneous, u n i v e r s a l movement, made without hand, impelled by no visible agency, dispensing with even the ordinary instrumentality of man. The *permanence* of this novel impulse, and of its extremely simplified and yet intensified modes of action, is the point left in question, which time only can assuredly reveal. But as to a watcher who overlooks the camp of some imperial army, throughout the night a hundred skirmishes among the outposts, or local movements in the cloudy expanse of slumbering tents, excite no expectation, because their causes may be obvious or their extent inconsiderable; but when in one sudden instant the whole silent plain becomes agitated with moving lights, collapsing tents, awakened and hurrying multitudes, forming battallions, and spurring officers, while the clangor and uproar rise plainer to his ear through the twilight from every quarter—he knows that secret orders had marked the hour, and that themarch, the attack, the decisive conflic, it may be, is begun—so does this su den, general change of front and of reward movemnt, of which no chief or seer in all the sacramental host can explain plan, cause or purpose, tell almost unequivocally, of inscrutable counsel and Almighty power, evolving some momentous epoch, in its fullness of time.

To trace, collect, and succinctly exhibit, for an encouragement and stimulus of Christian zeal, the current manifestations of God's extraordinary presence and power among us, is the object to which the bulk of this publication will be devoted. The application of these facts and of their inspiring significance, to the springs of Christian action, will engage the humble efforts of the Editor's pen. Shunning ingenious but uncertain theories, the simple, spiritual and scriptural exposition of revival phenomena, and of the appointed modes and means of divine grace, both general and private, will be cultivated within the strict limits of revealed knowledge, with a practical view to the enlightenment and right direction, as well as excitement, of individual purpose and action.

If pressed for a single word, not to describe, but to *mark* the present epoch (hopefully so called), I think I should name as more to the point than any other single word, the word Action—*individual and every-day action.** The connection of this element in the church with the general and overwhelming influence from God, which descends like a soil-opening and fertilizing shower upon the whole mass of the community, in such a time as this: the necessary place which it holds in the prospective progress and hope of the Revival: the difficulties, obstacles, and discouragements, which after the first flush of excitement is lost, must test its divine and immutable impulse, and exercise to manly hardness the thews of its perseverance: the new-opened channels and modes God has given it, and their further development and wider application: these and like questions, which can not be opened in this number, will give ample scope to future investigation.

* Including, of course, the spiritual as well as the outward.

SPIRIT AND TOKENS OF THE REVIVAL.

SIGNS OF THE TIME.

All who are capable of taking a careful survey of the present times, seem to be impressed with the idea, that they are but the precursors of greater and more wonderful things, which are yet to appear. What those unseen realities are, can not definitely be determined; but as it is a law in the kingdoms of nature, of providence and of grace, for coming events to cast their shadows before them, so the times on which we have fallen, assuredly and unmistakably proclaim, that however fraught with interest the events which are now transpiring may be, we 'shall yet see greater things than these.'—*Baltimore True Union.*

——"All, all instructs us that the period of decision is at hand. Larger views are taken. Nobler aims are indulged. Firmer resolves are breathed. More fervent intercessions are poured forth. Costlier sacrifices are meditated. Loftier designs are in embryo. Deeper vows are sealed. Voices are already heard amidst the wilderness, such as never before resounded through its gloom. Hearts are now expanding with mightier, holier projects. And breasts are glowing with a hallowed flame, that shall never sink nor expire, till it rise, as from an altar, to heaven,—bearing aloft the incense of gratitude from a RENOVATED WORLD!"—*Rev. Dr. McAll.*

——Numerous letters of marked ability and earnestness have appeared in the *N. Y. Observer* and other papers, urging an unfaltering continuance in Revival labors and prayers, and an unfaltering hope or a continued blessing, henceforward, *to the end.* The following is from one of them:

We are doing no more than we should always do, and can easily do, consistently with the performance of every duty. Have a few weak prayers brought such a blessing, and shall we desist from praying? So long as the promise stands, 'Ask, and it shall be given you,' so long as we know that our God 'fainteth not, neither is weary,' so long as the 'fields are white to the harvest' of immortal souls, shall we cease calling upon God?"

——The *Christian Intelligencer* says:—

Shall the work cease? Shall a revival of religion, in some respects the most remarkable the church has ever enjoyed, come to an end because it is no longer winter, but summer?—as though the grace of God were like some compounds, that can endure only one climate. No one can think that God chooses to have it so.

The church, or, more truly, individual churches, have often made what might be called exhaustive efforts for the conversion of sinners. They have taxed to the utmost for a few weeks both soul and body of every earnest man they could enlist. Such efforts *must be* relaxed. Flesh and blood can not sustain them. But the present revival has had no such history. The church is still fresh, and may labor on indefinitely just as she has been laboring, and that without sinning against any law of mental or physical health. This revival has not overtaxed us; it has only toned us up. It has brought religion into alliance with our ordinary engagements; it has given *to our social character a completeness and balance which it never had before.* So far as it has gone it is an advance toward soundness and strength, and to fall back from it is not to rest after labor, but to be palsied.

——The *Examiner* says:—

The Awakening is not only progressing in unabated power throughout the country, as a whole, and not only extending into new regions where it has hitherto been less felt; but in this city, if we are not deceived, the real earnestness of the churches for a continuance of the work, is manifesting itself in more deliberate and far-reaching plans for carrying forward permanent labors of the kind so signally blessed.

We must shake off old habits of mind, and arouse ourselves earnestly to the unprecedented demands of the time. God never called any former generation of men on this earth, as we are now called. But a severe test is coming.

To carry out our faithful instrumentality through the heat of summer and the business of spring and fall, will be a critical and arduous campaign. It is asserted of General Havelock, as of Col. Gardiner, that no rush of business, peril or foes, had power to interrupt his daily devotion, for which among the very heats of daily battle, he invariably secured two hours of retirement in the morning. "If the march began at six, he rose at four; *if the march began at four he rose at two.*" His heroism as a soldier of the Cross, was equal to his heroism as a soldier of his country. Such heroism is what we need now. Let the "march" of the day, and the heat of the business-season, be as arduous as they may, the work of prayer, public and private, MUST NOT SLACKEN. The divine origin of the work is to be more conclusively attested by the perseverance of Christians in this system of daily united prayer, through the busy and hot seasons, when reduced to a handful in each place, than it was in the springtide of public interest. God will see whether we can serve him patiently in the heat and drought, for a season. If we are enabled to do this, the visible refreshing will soon assuredly return in greater power. "Close up!" and "Onward!"—there is not a thought of halting or retreat.

——*Why should not the Revival extend through the World?* A general letter from the Senior Secretary of the American Board, has been addressed to the Missionaries in the various parts of the Foreign Field, recounting the work of the Lord now going on through the length and breadth of this land.

——The UNION is coming. JESUS prayed for it, and the 'mouth of the LORD hath spoken it.' At the Union Bible Meeting held in Philadelphia April 29th, the following profoundly true expression was made on this subject.

Rev. Pennell Coombe (Methodist).—"Mr. President, can I have five minutes?" "Certainly," from the President. "I wish to express my dissent from an opinion of my brother Goddard [Episcopalian]. He says we do not *mean* to give up our denominational peculiarities. Sir, it is not a question of what we *mean* to do, but what we *shall* do. That book whose circulation we meet to promote says, that 'the watchmen *shall* see eye to eye.' *My brother can not continue to do as he does, meet so cordially with other Christians, and love them as truly as he does, and yet cherish as warmly as ever his denominational peculiarities.* It is not in human nature. I understand this subject, sir. For the first twenty years after my conversion I hardly thought any one could be a good man unless he were a Methodist. The more I know of my brethren of other churches, the more I see I was mistaken. It is a great mistake for any brother to imagine that his branch of the church holds the perfect truth. We are all somewhat wrong. We mix with the pure ore of God's truth, alloy of our own. This alloy God will burn up. Formerly we could tell the denomination of a man by his prayers, but now people go to the union prayer meetings, and say they can not tell what church the speakers and those who lead in prayer belong to. Whatever, then *we mean* to do, GOD MEANS TO MAKE US ALL ONE!"

—A lady in the country, where a remarkable revival is in progress, in a letter to her daughter, among other incidents artlessly collocates these two:

'W——[a notorious reprobate] has about done with this world, he thinks: he has drunk himself almost to death. He says he "means to be forgiven." Esq. J——[a man of high character, who has all his life been apparently 'nigh unto the kingdom of God'] likes revivals, but keeps aloof, for fear of meeting with something "spurious."

The publicans and the harlots go into the kingdom of God before you!

—A handsome and spirited weekly paper has been started by Edgar and Herries, at 174 Pearl-st., New York; devoted to Young Men's Christian Associations, and Religious Movement generally. It is called "The Way of Life," and is afforded at one dollar and a half per annum in advance. It is a well-filled and readable paper.

THE EVERY-DAY AND EVERYWHERE RELIGION—ITS PROGRESS.

The financial distress and disaster of 1857, must be looked upon as the grand *occasion*, maturing and precipitating, if we may so speak, that other and more blessed crisis through which we are now passing. The searchings of heart, the agonies of chastisement and humiliation, which a large and inestimable portion of the people of God suffered, in the last three months of 1857, were such as can never be disclosed in this world. None but they who endured that 'fight of afflictions' and passed through that refiner's fire, can realize it—and hardly they. Accordingly it is, that we see the head and front of the revival to which these afflictions were sanctified in the mercy of GOD, everywhere in the seats of commerce and among business communities. THE BUSINESS-HOURS PRAYER-MEETING was a natural response to the peculiar and effectual call thus given of God to the business men of our country—a class which (taking the term in the broad sense here intended) may be called the very soul of that as yet unparalleled thing in history, American Progress. That these men are thus mightily being called into the kingdom of Christ—called in thus with all their energies, with all their associations, with all their influence, with all their iron executive habits and daring and boundless enterprise, with all the mighty machinery of their worldly empire, and with *all their every-day existence*—the very beginning or betokening of such a change, is enough to make us stand breathless in expectation of 'what, or what manner of time,' the Almighty power of God is about to bring to pass on the earth!

Just in the middle of October, the commercial convulsion reached its height of intensity, and the final, overwhelming shock took place. A little before this, the Noon Prayer-meetings in the Dutch church in William-street had been opened, with six persons present; on a heaven-sent suggestion, said to have been made through Mr. Lamphier, the City Missionary of that church. They now progressed with steadily increasing interest through the fall, and in the winter began to overflow, so that additional rooms were opened, and new prayer-meetings in business hours began to be established.

But this movement was so universal, so simultaneous, and yet withal so deep and noiseless, in its beginnings, that all opinions upon the question of its local origin have been but confused and contradictory. The fact seems now generally conceded, that it had no local origin; but that whatever special examples and influences may have added fuel and breath to the conflagration, it was secretly lighted by the Spirit of God and his providential agencies, in many parts of our favored land at once. Its beginnings and its progress for some time, were unobserved by the Christian public itself, as a general and national movement. Many scattered indications of unusual interest were noted from time to time, through the fall and the first winter month, but no great things were supposed to be at hand, until the elaborate collation of revival intelligence in January, by one of the religious journals, disclosed the fact that taking the country together, an unprecedented number of conversions were already transpiring. That paper (the N. Y. *Examiner*) on the 28th of January, made the following announcement:—

'THE DAY OF REVIVALS.'

'With joyful gratitude we may account the year 1858 already memorable, as a year of the right hand of the Most High. When we say that the revival intelligence received through our own correspondence and exchange list for a part of the month of January, shows the large aggregate of more than TWELVE THOUSAND hopeful conversions in some twenty States, besides many revivals of which no numbers are given, we think our readers will justify us in inviting them to join in thanksgiving to God, and in renewed and encouraged exertions to proclaim the Word which the Spirit is now so abundantly blessing.'

As an index to the progress of the movement, we may quote the monthly reports of the Baptist Pastors' Conference for this city—the only reports of additions to churches, which are sys

tematically collected and made accessible to the public, month by month—showing the following significant contrasts.

December	38
January	204
February	400
March	590
April	588

In the course of February, the three simultaneous Noon meetings held in the three stories of the Dutch consistory building in William-street, had overflowed with such throngs, that the John-street Methodist Church was opened at noon, for a Union Meeting, under the auspices of the 'Meeting Committee' of the Young Men's Christian Association. At first the basement was filled: then the floor of the main audience room was filled also: and almost immediately, the galleries as well as the floor, both seats and aisles, became thronged.

March 17th, Burton's old Theatre in Chambers street, was hired and opened for Noon prayer, by a number of merchants in the vicinity. This was thronged to excess, after the first day, with most solemn and deeply affected audiences; and so continued till the 3d of April, when the transfer of the building to the United States, precluded its further use. A meeting was immediately opened in its stead, at No. 69 Broadway, April 5th, which is still continued, in a store near Cortlandt-street. An unsuccessful attempt was made to find an hour when the Merchant's Exchange, Wall street, would be unoccupied and might be used for a meeting. There is still great want of a meeting in that important business quarter.

The principal Union Every-day Business-Hours prayer-meetings now sustained in the city, are the following:

NOON.

John Street M. E. Church.
Fulton Street R. D. Church.
Mission Chapel, 106 Centre St.
Duane Street M. E. Church.
27 Greenwich Street.
Broome Street R. D. Church (corner Greene).
Spring Street Hall (colored).
Twelfth Street, near Avenue C (workingmen).
Fourteenth Street Presbyterian Church, and others, in rotation.

AFTERNOON.

69 Broadway (Merchants), 3½ P.M.
John Street M. E. Church, 3½ P.M.
Mercer Street Presbyterian Church, 4 P.M.
North Presbyterian Church, 4 P.M.
Fiftieth Street Presbyterian Church, 4 P.M.
Central M. E. Church, Seventh Avenue, 4 P.M.
Sullivan Street Cong. Church (colored), 5 P.M.
Stuyvesant Institute, 5 P.M.

MORNING.

Seventh Avenue R. D. Church, 6 A.M.
Broome and Elizabeth Bap. Ch., 7¾ A.M.
Church of the Puritans, 8 A.M.
Church of the Puritans, (Ladies) 10¾ A.M.
Hope Chapel, 8 A.M.
Fourteenth Street Presb. Church, 8 A.M.
MacDougal Street, 9½ A.M.
Home Chapel, 29th st., 8 A.M.

THE FUTURE.

The daily prayer-meeting in Fulton Street, which was the first begun, *is to be continued through the year* as a business men's meeting. A number have pledged themselves to attend and sustain it, whatever may be the disposition of the community respecting it. Others probably will follow the example. Let us hope that *all* these meetings will continue to be *manned* the year around, by at least a few resolute and praying individuals.

Urgent requests have been sent from various places in the country to the large daily prayermeetings in the city, entreating prayers for the revival of God's work in those places.

The opinion has been expressed, and it seems within bounds, that the number of conversions in New York and the adjacent cities can not be less than ten thousand. According to some correspondent's computation, about one hundred prayermeetings have been held each day, during portions of the last two months.

BUSINESS-HOURS MEETINGS IN OTHER PLACES.

PHILADELPHIA.—Early (we think) in February, Philadelphia followed the example of New York and a Noonday prayer-meeting was commenced at the M. E. Union Church on Fourth street. A better place became desirable, and a small room was secured at Jayne's Hall. The congregation soon filled the place

to overflowing. Then they adjourned to the main saloon, filling first the main floor; then, removing the partition, the whole floor; then floor and platform; then, floor, platform, and lower gallery; then, floor, platform, and both galleries; and then, the entire accessible space—floor, platform, galleries, boxes, aisles, and office: some four, five, or six thousand of people, by different estimates, engaging solemnly in the worship of God. LATEST.—The revival continues with deep interest. The death of Rev. Dudley A. Tyng, a prominent actor in the revival, seems to have given a decided impulse to the general feeling.—The Jayne's Hall prayer-meeting, temporarily removed to Sansom-street Church, by reason of the lease of the building, has been resumed, and is as crowded as ever. At the meeting on Tuesday, April 20, most affecting allusions were made to the death of Rev. Dudley A. Tyng. For some time the sobs of the audience were so uncontrollable that the voices of the speakers, themselves faltering in utterance, were scarcely audible. At the close of the hour a sermon was delivered by the Right Reverend Bishop McIlvaine, of Ohio, the entire audience remaining. The Mariners' Church is open daily for prayer and preaching, at which large numbers are present. Other prayer-meetings continue to be kept open at numerous places, public halls, concert rooms and engine houses, and crowds are constantly to be found in them. There is, in fact, no perceptible abatement of religious fervor. It has even extended itself to the dens and hovels of Bedford street, and the Mission House in that degraded locality, has been the scene of many conversions. (The Jayne's Hall meeting has been changed again to Sansom-st. Church.)

STATE OF NEW YORK.

ALBANY LEGISLATIVE PRAYER-MEETING.—The Committee appointed by the pious members of the New York Legislature during its last sitting, to take the oversight of the daily prayer-meeting held in the room of the Court of Appeals, have made a public report. It appears that there were about forty Christian members in the legislature. Their first prayer-meeting was opened March 19, at 8½ o'clock in the morning, and attended by six members. The attendance of members soon increased to thirty, and was sustained at that average during the session. Several unconverted members were awakened. UTICA.—A young Men's Association organized the 27th of February last, maintains *three* daily prayer-meetings in different parts of the city: all well attended; some crowded. BUFFALO.—It is announced that the mid-day prayer-meeting which has been held as a Union meeting, at Dr. Thompson's church, *will be continued.* OGDENSBURGH.—Five weeks since [April 26,] four Christian brethren commenced a noon-day prayer-meeting. It is now well attended, with solemnity and deep fervor. Two weeks since, additional meetings commenced, every evening. SCHENECTADY.—The interest in this city is great and increasing. There are two daily prayer-meetings now established. ELMIRA.—Union prayer-meetings have been held every morning during twelve weeks, and over two hundred conversions have occurred.—At CATSKILL, the new Young Men's Association have started a prayer meeting at nine o'clock in the evening, for those who are confined to business all day and evening.

NEW BRUNSWICK, N. J.—Over one thousand attend union prayer-meetings, at six o'clock, morning and evening, and several hundreds have been converted. JERSEY CITY.—A prayer-meeting at the office of the superintendent of the New Jersey Rail-road, was started sometime since by the Assistant Superintendent, and a conductor. One conductor has been converted and another is anxious, and a few of the workmen give evidence of a change of heart. ON THE HUDSON—On a recent trip of one of the great night-steamers down the Hudson, during the evening a prayer-meeting was held in the large saloon. Most of the passengers were present and a scene of extraordinary interest was enjoyed.

IN THE WEST.

At Pittsburg, the Revival continues to engage the interest of all classes in the community. The morning, noon, and evening prayer-meetings are well attended.

In Cincinnati, Every hour in the day has its prayer meeting, commencing at sunrise and ending at bed-time. The morning meetings in ——— Church have greatly increased in numbers and interest, and the large audience room has been thrown open. Many have still been compelled to leave for want of accommodation. The Noon Prayer-Meeting at the Second ——— Church, exhibits a growing interest. Union Morning prayer meetings are held in the First ——— Church, and a Union sunset prayer meeting in the Ninth Presbyterian.

Chicago.—The revival advances in Chicago. The Union Prayer-meetings are well attended. Similar meetings are also held in Ottawa, La Salle, Bloomington, Freeport, Dixon, Rockford, Rock Island, and other places.

Detroit.—The two union morning prayer-meetings and the business men's noon prayer-meeting are still in progress, and are well attended. The interest among those who have participated in the movement is unabated, and bid fair to be permanent. The number of converts has been probably over one thousand.

Indianapolis.—Meetings are continued with great interest in most of the churches. They are held every morning and evening.

Rockford, Ills., All the clergymen of the place united in the formation of a daily prayer-meeting at 8, A. M. Besides this general meeting, there is a working men's noon prayer meeting, and a noon meeting of workmen in Manny's Reaper factory.

IN THE EAST.

Boston. The Young Men's Association hold two Daily Prayer meetings at 9 A. M. and 6 P. M. Their large hall is crowded with young men. Daily Prayer meetings are held in the Old South; at the Seamen's Bethel in the North Port, and at many other places.

New Bedford.—A combined business men's and young men's noon meeting has been successfully added to the services which now occur at almost every hour of the day and evening. A thousand conversions are believed to have taken place. With a population of 24,000, twelve daily prayer meetings have been sustained for nearly three months.

Sandwich, Mass.—The Chapel was opened April 1st, at 1 o'clock. In a few minutes it was filled. Every day since then it has been crowded. The Holy Spirit is apparently operating most powerfully upon the Unitarian Society, which in all former periods of religious interest, has slept on unmoved.

Beverly, Mass.—The noon prayer meeting is still, after the fourth week, fully attended. There is also a prayer meeting started in a cabinet factory and crowded union prayer-meetings four evenings a week.

Heath, Mass.—Noonday prayer-meetings have been held for about six weeks, with marked interest.

Portland.—In addition to the numerous general meetings, the watchmen in Portland are holding prayer-meetings in the watch-houses. The hands employed in Brown & Thurston's printing establishment have prayer meetings twice each day.

There is said to be a continuous revival from Boston to Portland, and from Portland to Bangor.

Bangor, Me. — The Business-Hours Prayer Meetings are fully and constantly attended. The revival is reported to be increasing in power. Many of the prominent merchants are receiving Christ and consecrating themselves to his service.

Lewiston, Me.—Morning prayer meetings are held in Auburn Hall and the vestry of the Baptist church; also evening prayer meetings at each church.

Skowhegan, Me.—In Skowhegan, men shut up their stores and go to prayer meetings at 10 o'clock in the forenoon.

Bath, Me.—A man in Bath had con-

verted his bar-room into a place of prayer.

At PORTSMOUTH, N. H.—A noon meeting is held in a large unoccupied building near the Navy Yard, as the fifteen hundred men in the employ of the Government come out to dinner. Many of them attend.

BURLINGTON, Vt.—The daily noon prayer-meeting for business men, is continued in the Baptist Church and is well attended. Religious meetings, both public and private, have been greatly multiplied of late, and a number of conversions have taken place.

BRATTLEBORO, Vt.—The noon prayer-meetings in the Town Hall have been kept up every week-day for three or four weeks, and the interest seems unabated.

BRANDON, Vt.—The business and workingmen's Day Prayer-meeting was held at six o'clock A.M., in April. In May, the hour was changed to half-past five. Late in the former month, the revival broke out suddenly in great power among the most worldly and irreligious classes of the community. Leading men in business, leading men in gayety, and leading men in immorality, were moved at once and began assembling for prayer and inquiry, with the pastors, at private houses. Many of them are now rejoicing in the grace of Christ.

RUTLAND, Vt.—Among the consequences of the revival in this place, a Young Men's Association has been formed, delegates from which hold prayer-meetings during the week, in the several school districts of the town.

St. JOHNSBURY, Vt.—The workmen of the Messrs. Fairbanks, in St. Johnsbury, hold daily prayer-meetings at the Hall in their village.

IN THE SOUTH.

WASHINGTON.—Five daily prayer-meetings are held, at half-past six, ten, and eleven A.M., and at five and seven P.M., At some of these, the attendance reaches 1,000. In addition to the general afternoon exercises the citizens of the Navy Yard section worship daily in the new Ebenezer Church. Divine service has been held in the halls of the Franklin and Northern Liberty fire companies. The meetings continue to be deeply interesting. For a while there was an apparent limitation of the revival to Christians. Now it seems as if the general blessing so earnestly prayed for is beginning to appear.

BALTIMORE.—The *Baltimore Patriot* of April 19, says of the business men's daily prayer-meeting at the Maryland Institute in that city :—

The meeting yesterday afternoon was an immense one. No man now living in our city, ever saw such a vast multitude assembled in a prayer-meeting. The exercises were of the most thrilling character, and the tears of the great assemblage evinced the intensity of feeling which pervaded the people.

The Union Prayer-Meetings are still going on, at the different Churches and Halls, with undiminished interest. May 2nd—the Hall of the Maryland Institute was crowded to overflowing.

CUMBERLAND, Md.—Overflowing Union Prayer-Meetings are held daily, having commenced April 26.

NEWARK, Del.—Large daily Union meetings were commenced April 19, and the 28th was observed by the churches as a day of fasting and prayer.

RICHMOND, Va.—The daily twelve o'clock meeting has been obliged to seek a larger room, and is continually increasing in numbers and interest.

ALEXANDRIA.—Steady streams from the various congregations pour into the large Sarepta Hall at five o'clock, P.M., daily. The Young men's meeting at noon is solemn and touching. Episcopalians melt into extemporaneous prayer. Both the Bishops heartily unite in the work. Bishop Johns attended, and delivered a fervent exhortation. The editor of the *Southern Churchman*, is an efficient helper in the work.

LYNCHBURG, Va.—Noon prayer-meeting held for about a month past in the rooms of the Young Men's Association.

COVINGTON, Ky.—A business men's prayer-meeting is held daily.

LOUISVILLE.—The Young Men's Christian Association of Louisville has been holding, for the past month, four daily

prayer-meetings—one crowding and overflowing the largest hall in the city. The other three are being held in three of the engine houses. The colored population have started a successful daily prayer-meeting.

St. Louis, Mo.—The revival is still onward. Twelve hundred attend the Business Men's Noon-day Prayer-meeting in the largest hall in the city, and a good degree of feeling prevails.

Wilmington, N. C.—Daily Union Prayer-meeting of all denominations, for more than a month past, with five hundred or six hundred hopeful conversions.

Charleston, S. C.—A daily union prayer-meeting fills the large circumference of the circular church to overflowing.

Memphis, Tenn.—The union prayer-meetings held daily at the different churches of the city, and at Odd-Fellows' Hall, are becoming more and more interesting. The churches are well filled morning and evening, while the crowds that flock to the Hall, each afternoon, fill it to its utmost capacity. Many conversions are reported to have taken place, and extensive revivals are in progress in the churches.

Nashville, Tenn.—A warehouse has been opened for preaching for the special benefit of business men. Daily prayer-meetings are in progress, and hundreds of conversions have taken place.

Tallahassee, Fla.—A large union meeting has been going on at the Presbyterian church in this city for the past two weeks, [April 24.] Numbers have been seeking salvation.

Mobile.—Rev. Dr. Noll writes—Our fourth union prayer-meeting for business men in Franklin Hall was crowded. Such a prayer-meeting I have never attended before. To-morrow it will be held in Temperance Hall, a much larger room. In several churches we have daily morning prayer-meetings, and preaching at night. In a word, it is beginning to be with us as in other cities."

New Orleans.—Noon prayer-meeting at the Rooms of the Young Men's Christian. Association. Morning prayer-meetings are held in the Methodist church, Carondelet street, and at the Presbyterian church on Lafayette Square; well attended by business men and others. Frequent meetings are held in many other churches.

RELIGIOUS AND MINISTERIAL MOVEMENTS.

——Tuesday, April 27, was set apart as a day of fasting and prayer by the Baptist churches of New York city.

——The first of a proposed succession of ministers' union prayer and conference meetings, was held at Mercantile Hall, Boston, on Monday April 26, from twelve to one o'clock. About *sixty* were present, including Baptists, Methodists, Unitarians, Congregationalists, Universalists, etc.

——The Young Men's Christian Association of Boston have procured a tent which is erected on the Common, on Sabbaths, for religious services.

——In Philadelphia, the Young Men's Association have procured a large tent capable of seating three thousand persons, which was dedicated to the service of God on the first of May. All the lumber had been given, and all the carpenter work for seats, etc., had been gratuitously performed by young converts who had been brought to God during this revival. Its present location is on Spruce and Broad Streets. Dr. Newton, of the Episcopal church, preached the dedication sermon on Saturday, May 1st, other pastors of different churches participating.

——A committee of New York pastors and laymen have recommended a Permanent Union Committee, on Evangelical Operations, and the purchase of a tent similar to the above. No action has yet been taken on the proposition.

——In St. Louis, pastors and delegates from twenty-eight churches of the several denominations, met on the 19th ult., to devise measures "to extend the

influence of holiness, and to widen the sphere of Christian sympathy among the children of God." A plan was proposed—1. To organize a Union Board for the spread of Christian influence. 2. To establish a central daily prayer-meeting. 3. To establish praying circles in small halls, private dwellings, stores, etc., wherever they may be needed, and secure the attendance proper to carry them on. 4. To ascertain how many there are, male and female, in the several churches, who will visit from house to house. 5. To ascertain who will visit on the steamboats and Levee, on Sabbath morning, to converse and distribute tracts. 6. To provide for the purchase of tracts and bibles for distribution, and for other expenses incident to the plan.

——The more conservative denominations are beginning to move in favor of more preachers—educated if possible—but by all means, more preachers. A Congregational Association in Ohio, recently licensed a preacher without the usual pre-requisites of liberal education, and adopted the following expression of views on the subject:

"*Whereas*, there are numbers of feeble churches within our bounds, destitute of the stated means of grace, and gradually wasting away in consequence thereof—and whereas we see no present prospect of their being supplied from the ranks of a liberally educated ministry, or of their being able to sustain such, if they could be furnished—therefore.

Resolved, That we recommend to our churches, as a measure of true Christian expediency, and a dictate of self-preservation—that they look out from among themselves, good men, sound in the faith, and apt to teach, and appoint them to the work of the gospel ministry, according to apostolic usage and direction."

——Two remarkable instances of youthful zeal and talent in preaching are said to have come to light within a few months. Both are Baptists. A letter to the *Western Watchman* says of the 'boy preacher' in Missouri, Fuller, who is only seventeen years old, that at one of his first 'protracted meetings,' over fifty converts were added to the church, and at the other, now going on at Gilead, one hundred and ten have already united with the church. A youth of fifteen, Cranmond Kennedy by name, a recent convert in the church of Rev. J. Q. Adams, Christopher street, has preached twice as a candidate for ordination, exciting high expectations, if we may judge from the unreserved expressions indulged in by some newspaper correspondents.

——It is announced that the noted revivalist, Rev. Jedediah Burchard, whose ill-health has long disabled him from preaching, has taken the field again, and is now laboring in a revival, in one of the interior towns of this State. It must be about twenty years since considerable portions of the country were agitated by Mr. Burchard's energetic labors and over-stimulated methods. Probably a long period of obscurity and reflection has modified his views and spirit. Many, however, are now living and laboring in the cause of Christ, who were called forth twenty years ago by his peculiar summons to the 'anxious seat.'

——Rev. Mr. Finney, of Oberlin, has lately been preaching nearly every evening in Dr. Cheever's church, New York, to large audiences. Mrs. Finney is addressing meetings of ladies.

——Mr. J. E. Spilman, of Ky., a few months since a leading member of the Covington bar, has been licensed to preach the gospel.

NEW CHURCHES ESTABLISHED.

Maine.—Freedom Village, Congregational—Organized April 14.

Massachusetts.—City Point, South Boston, Baptist—April 14: Rev. Samuel Davis, Pastor.

New York.—Queen's Village, L. I.—Ref. Dutch: April 18.

New Jersey.—Jersey City, Congregational: April 25.

Pennsylvania.—Preston, Baptist: 20 members: three baptized, April 14.

Lawrenceville, Baptist—Organized April 14.

Pottstown, Baptist—44 baptized: about to be organized and church to be built.

Indiana.—Near Fort Wayne, Baptist—12 baptized and organized into a church.

Amity, Baptist—Organized April 10.

Illinois.—Waltham, Baptist—14 members, April 1.

Bunker Hill, Baptist—24 members: organized March 25: 27 additions.

Wisconsin.—Burns, Baptist—Organized with 19 members.

Black River Falls, Baptist—Soon to be organized.

Burr Oak Prairie, Baptist—15 members.

Stevens Point, Baptist—20 members, about to be organized.

Iowa.—Clarinda, Baptist—11 members; organized in March: 7 additions.

Minnesota.—Mancy Creek, Baptist—A colony from La Crosse, Wis.

Kansas.—Leavenworth, Congregational—30 members: Rev. R. D. Parker, Pastor.

Leavenworth, Baptist—Rev. G. D. Henderson, Pastor.

Delaware.—Chesapeake City, Presbyterian.

NEW CHURCH EDIFICES.

Massachusetts.—Boston, Pine-st. Congregational—Measures to build a large church near the foot of Dover-st., with low pew-rents.

Chelsea, Park-st. Methodist—Dedicated April 28.

South Malden, Methodist—'Measures in progress,' for a new church and house of worship.

Cambridge, Methodist—Corner stone laid for rebuilding Harvard-st. church.

Carver, Mass., Congregational—Dedicated April 14.

New York.—New York City, 4th Ave. Methodist (cor. 22nd-st.)—Dedicated May 9.

Spraker's Basin, by the R. D. church of Canajoharie; lot and $2000 raised.

Newark, by 1st Baptist church—to be commenced in July.

Corsica, Presbyterian—Dedicated April 2.

Durham, a *Union* church—Dedicated April 24.

W. Greenville, Baptist—Completed.

Ohio.—New Richmond, Presbyterian—Dedicated April 19.

Pierpont, Congregational—Dedicated April 22.

Cincinnati, Methodist—Ladies' Mission church, dedicated April 18.

Illinois.—*Questionable 'Church Enterprise' in Chicago.*—The society of the Clark-st. Methodist church, purpose taking down their present edifice and erecting upon the lot a first class business block, with a spacious church, lecture, Sabbath school and class rooms above. They estimate that it would cost some $70,000, and that there would be an annual rent of $15,000 to $20,000.

Semonauk, Baptist—Dedicated March 10.

Indiana.—Anderson, Presbyterian—Dedicated March 28.

Wisconsin.—Milwaukie, Methodist—Dedicated in April.

Madison, Grace Church, Episcopal—Consecrated February 14.

Fox Lake, Baptist—Recently dedicated.

Virginia.—Burkville, Presbyterian—A *Railroad Mission* church, to be erected.

New Kent Co., Episcopal—Consecrated April 11.

South Carolina.—Florence, Presbyterian—A *Railroad Mission* church, to be erected.

Charleston, Spring-st. Methodist—Dedicated April 18.

Port Royal Island, St. Stephen's, Episcopal—Consecrated February 28.—24 (colored) confirmed.

Louisiana.—It is contemplated to erect a free-seated Presbyterian church in New Orleans, cost about twenty-five thousand dollars, and to afford seats for about twelve hundred persons. It is expected that the corner stone will be laid during the sessions of the General Assembly in May.

California.—San Francisco, New Methodist German Mission—Building erected.

DESTROYED BY FIRE.

The ancient (Episcopal) church at Cabin Point, Va. It was about one hundred and forty years old.

THE REMARKABLE WORK IN COLLEGES.

Amherst. President Stearns writes that the revival in this institution commenced with the winter term. Week after week, 'the little cloud' might be seen, rising, spreading, thickening, with here and there a few drops and many alternations of hope and fear on the part of observers, till towards the end of the term the shower began to fall, and for the last ten days (ending April 16th) 'the great rain was not stayed.'

Nearly three quarters of our number were previously professors of religion. Of the remainder, between forty and fifty have been hopefully converted during the term, leaving less than twenty in the whole college undecided. Of the Senior Class but three or four remain, and of the Junior Class, but one. No extraordinary measures were adopted, and no additional meetings were held, except short meetings for prayer.

Those students who remain in town during vacation, with the officers and their families, meet twice a week for prayer, with no abatement of religious interest, which in this way we may reasonably hope will be extended into the summer term.

YALE. The revival in Yale College has indeed been wonderful. There was little or no increase of preaching. The Sunday evening exercises were continued with increased energy and interest. The students united in prayer meetings with the people of the town; they established evening prayer meetings in the several entries; and a quiet work of grace went on for about five weeks to the end of the term, in April. At that time the number of those who had publicly expressed hope in Christ, amounted to 108. There are now over three hundred Christian students in college. In one of the classes, out of over one hundred students, there are only thirteen who have not expressed a hope in Christ.

HARVARD COLLEGE. Weekly prayer meetings are now held in three of the college classes, namely—Junior, Sophomore, and Freshman, which are quite well attended. Prof. Huntington holds meetings of an hour's length on Wednesday evenings, in which he speaks on some special topic, and then throws the meeting open for remarks and prayer. The professor remarked, on the first evening, that 'Harvard' had never before witnessed such a number of persons assembled for Christian conference.

WILLIAMS COLLEGE. The four classes number some 225. About 120 of them were professors of religion before the revival. Of the remaining 100, over 60 have become hopefully pious within the last three months.

BOWDOIN COLLEGE, Me. A good degree of religious interest has prevailed during the late term, and some fifteen students have been hopefully converted, besides thirty in the town.

NEW YORK UNIVERSITY. Prayer-meetings are held among the students.

COLUMBIA COLLEGE, N. Y. A weekly prayer-meeting is held, wholly under the control of the students, which is well attended.

UNION COLLEGE, Schenectady. Here the revival has been powerfully felt, and many of the students have been converted.

PRINCETON.—Of 272 students, 102 have become professors of religion, of whom fifty have dedicated themselves to the ministry, and two to the missionary cause.

NASSAU HALL, N. J.—Of the two hundred and seventy-two students at present in the institution, one hundred and two are are professors of religion, and of these fifty have dedicated themselves to the Gospel ministry, and two to the missionary field.

JEFFERSON COLLEGE, Pa. The revival continued with unabated interest to the close of the late term. Of the Senior Class, which consists of seventy-six members, all but thirteen have been hopefully converted. It is thought that at least forty members of the class will enter some Theological Seminary in the fall.

KENYON COLLEGE. (EPISCOPAL.) The number already applying for next Fall indicates an almost doubling of the students. Eighty are communicants, over forty candidates for the ministry, ten are preparing for foreign missions.

SHURTLEFF COLLEGE, Illinois, has been visited by a revival.

RICHMOND COLLEGE, VA.—A very interesting work of grace is in progress at the Richmond (Baptist) College.

DAVIDSON COLLEGE, N. C., has experienced an interesting revival.

OGLETHORPE UNIVERSITY, Geo. Rev. Dr. Talmadge, President of the Oglethorpe University, under date of March 19th, writes to the *Southern Presbyterian* of a powerful revival in that institution. Twelve or fifteen of the students are already rejoicing in hope, forty remain at one time for inquiry, and it is thought there is not a solitary young man on the grounds, without some degree of conviction.

The work in Phillip's Academy, Andover, is altogether unexampled. About fifty of the students are already rejoicing in hope.

Many pupils in Mt. Holyoke Female Seminary, have recently been converted.

In the Female College at Oxford, Ohio, it is said that all but four or five out of 100 members, have been converted.

REVIVAL ITEMS, AND CHARACTERISTIC INCIDENTS.

The Chicago *Christian Times* says: —We think it entirely within bounds to estimate that the accessions to churches on our field [Baptist] during the present year, have amounted to, at least, *three thousand five hundred*, or at the rate of *one thousand per month*. So far as we can ascertain, the revival influence is slightly, if at all, diminished.

—It is said: 'There is scarcely a church in Maine in which there is not an increased religious interest. In nearly every village in the State, some conversions have taken place.'

—It is stated that there is a wonderful work of grace in Washington county, Maine. In towns where Christianity had almost died out, there have been conversions by scores.

—Throughout the Presbytery of South Carolina, it is stated that daily prayer-meetings and nightly preaching are the common order of things.

—The revival is beginning to be felt in New Orleans, Charleston, Mobile, and other Southern cities, and the last news from California speaks of an unusual interest in that State and in Oregon

—California. A religious revival of no ordinary character, has been progressing for some time at the Berryessa settlement, a few miles East of San Jose. Great numbers have joined the Church, and a large majority of the adult population of the neighborhood, for several miles around, have been brought under the influence of the gospel.

—It is stated that there is a continuous revival from Boston to Portland, and from Portland to Bangor.

—At Fort Edward, N. Y., one evening, twenty-five gamblers and rum drinkers were counted on the anxious seats.

—At the regular sabbath service in the county jail in Springfield, April 25, a considerable number of the prisoners arose for prayers.

—In the 1st Baptist Church in Providence (over which Dr. Wayland has presided since the death of Dr. Granger) it is said that ten prominent lawyers of the city have been recently converted.

—An addition of more than seventy persons to the Congregational church in Simsbury, Connecticut, on Sabbath, May 2d, included two or three whole families, and one case of *three generations*, viz., a grandmother, her son, daughter-in-law, two daughters, and grand-daughter.

—In North Woodstock, Connecticut, "a convert is found in almost every family in the parish, with the exception of those whose members were all pious before. In one family, five children are subjects of the work—in another, four, with a servant girl."

—Among the converts at Heath, Massachusetts, are six sons and daughters in one family.

—One of the most affecting requests for prayer presented at the union meetings in New York city, will be remembered by most persons, as that of a widowed mother in behalf of her son who had *cursed* her! A few weeks later, at the "thanksgiving" meeting in John street, the same widow was enabled to call upon the assembly to rejoice and give thanks with her for his conversion.

—A secular paper relates that a lady residing in the vicinity of New York, the wife of one of our most distinguished citizens, and well known in the fashionable world, has converted the billiard room attached to her house into a place for prayer-meetings, in which her neighbors are invited to participate daily.

—The *Home Journal*, which is a sort of authority in fashionable society, records the fact that profane swearing is growing unfashionable. It is now voted decidedly vulgar to use an oath, and thus the most powerful influence which can be brought to bear on many people, is working against this senseless and wicked practice.

—A letter from Iowa Centre, says: "There have been a great many dances here during the winter and spring at the tavern. The family at the tavern have been converted, and most of the

dancers. So the host invited all the dancers, last Thursday night, to meet in the ball-room, and there hold a prayer-meeting; and there was a large turn out and an interesting time indeed. One week dancing, and the next week praying and singing and praising God!"

—At Waverly, Tioga County, the union prayer-meetings led to evening preaching, and in a few days so deep a solemnity pervaded the whole community, that a grand gift ball, at which one thousand dollars in presents were to have been distributed, and which was to have come off in the large hall now occupied by the daily morning meetings, was by public consent abandoned, the proprietors refusing the hall, and the public, almost to an individual, refusing to attend.

—In Dubuque, Iowa, the Jullien theatre, in which daily prayer-meetings have been held for some time, has been converted into a house of worship, and there is to be preaching in it every evening by some one of the evangelical ministers of the city.

—Ex-Governor Thos. Ford, the noted Ohio politician and stump orator who has been recently converted, made an exhortation at a prayer meeting in Columbus, which brought tears to all eyes. His manner was earnest, but subdued and humble. He said that when first he yielded his heart to Christ, he felt inclined to keep the matter to himself, and the circle of his most intimate friends. But soon his conversion was published in the papers and he then felt that he had notice served upon him; that not only God's eye, but the eyes of the world were upon him; that it would be his duty in all his ways to exemplify the power and blessedness of the religion of the gospel. He was determined henceforth to bear testimony for Christ, and live for his glory.

—An announcement of the conversion of Hon. Thos. F. Marshall has been widely circulated, to his great "annoyance," as he states in a card *denying* the report. Announcements ending thus are fruitful of anything but "joy in heaven" or salvation on earth.

—A report of the conversion of Edwin Forrest has drawn forth a self-laudator letter from the actor, denying the rumor besides furnishing melancholy evidenc in other ways, of its falsity.

—The once notorious Orville Gardne pugilist and trainer of pugilists, havin been taken out of 'business' by th wonderful grace of God, has been pr vided with a new calling. It is reporte that his friends have set him up in th shoe business in this city.

—An inebriate came to one of th city mission schools in New York, an took a seat among the congregatio without knowing why he came, only h felt that was the place for him to g During the meeting a young man spok to him of his soul, and after the mee ing, went with him to his home, an after reading to him a portion of Scri ture, this poor man begged him to pray at the close of the prayer he cried alou for mercy, with all the earnestness his soul; suddenly he stopped, an with faltering tongue, exclaimed:—" feel—I feel—that God is here! I feel in my heart. Here, blessed God, I giv myself to thee," and from that hour h has been rejoicing in hope of life etc nal.

—'There are many very interestin cases in Providence, R. I. One is th of a man who was called the prince rum-sellers, but God called him by th spirit of his grace, and he has destroye his liquors and given up the busines His own language is, "No man know better than I the road to ruin." Anoth case is that of a Judge of the Unit States Circuit Court: the grace of G has touched his heart, and he is no burning with zeal for the religion Christ.'

—The *Cincinnati Gazette* says th since the Revival has been in progres the number of drinking shops has bee materially lessened. Within a wee two or three establishments, in the i mediate vicinity of a church whe Union Prayer Meetings are holden dail have been compelled to close.

—The following is from the Messa devoted to charities:—

The Five Points of New York ha seen and shown by no means the lea

of the wonders of this wondrous day. Such as Satan had sealed, and not he, nor we, nor they, had once dreamed that any power should ever pluck them out of his hand—such began, they knew not why, and none knew why, to gather around the doors of the house of God, calling for mercy! Meetings were held nightly in February, at the Methodist Mission, crowded with the offscouring of human depravity itself, unasked, unurged, but urgent, asking, for prayers, for the temperance pledge, for the way of salvation. Not less than a hundred, the missionary (Rev. Mr. Mead) assures me, have come forward in this way, in the absence of all visible excitement which the strictest discretion on the part of those conducting the services could prevent. Forty-six genuine Five-Points outcasts, of both sexes, have been received for probation by the Five-Points *church*, with unusual caution and strictness of examination, and with as bright evidence of converting grace, in many cases, as my informant had ever witnessed elsewhere. Prompt and uncompromising moral reformation; contentment and even joy, in their miserable earthly lot; efforts to save others and to spread the fame of their Saviour among their lost companions; these are conspicuous, says Mr. Mead, among the evidences exhibited by the Five-Points Christians. And only think what *moral reformation'* means, in one whose very flesh is sodden with the corruptions of debased appetite!

—A letter from New Brunswick, N. J., says:—Whole families have been converted, and some instances have been almost as remarkable as that of awful Gardner. Calling a few days since at a house occupied by the captain of a canal boat, I found they had no Bible; but their library consisted of Tom Paine's "Age of Reason," novels, song-books, etc. I told the man I would give him a Bible, if he would promise to read it. His wife seemed anxious to have one; but he said he would not have it in his house, and if I gave him one he would burn it up. I paid them a second visit, and took a Bible with me, but he was not at home. When he returned, and found the Bible in the house, he was very angry, and took it up, not to read it, but to destroy it; but at the moment, there not being a fire large enough to burn it, he delayed; he determined to throw it into the canal. But as he walked along he thought he would just take a look into it, and see what it said; he opened to Mark ii. 17: "I came not to call the righteous, but sinners to repentance." It was the first time he had ever read the Bible; it was made quick and powerful. He could not, dare not, destroy it. He continued to read. He was ashamed to take the Bible home; so he left it in the stable, and read it when he attended to his mules. He soon took the Bible home and set up the family altar. His large chest of Tom Paine's and other infidel writings were consigned to the flames, and he has now resolved to live for God.—*Chr. Intelligencer.*

At New-Lebanon Academy, Ind., nearly all the students have been converted.

PROPOSED FIVE-POINTS DAILY PRAYER-MEETING.

Why should not a daily prayer-meeting be established in the House of Industry—sustained—directed constantly to one point, viz., the out-pouring of the Spirit of God upon the Five Points and the missionary labors there carried on—and persevered in as long as there are sinners to be converted? Such a movement, in the true spirit of prayer which comes from above, is precisely what the mission work there needs; precisely what would be at once the pledge and condition of an Almighty blessing upon the Institution; and precisely what would knit the hearts of Christians firmly to its interests. What could be more blessed than to see the two missions there *uniting* in such a praying enterprise! Let there be a Union prayer-meeting at each of the chapels on the opposite ends of Mission Place, on alternate days; the Superintendents, officers, and teachers of both establishments, meeting together daily as *one* mission, to blend their sympathies in prayer for the descent of the Spirit upon their common labors.

[*Message—Charities.*

A LIST OF PLACES VISITED BY THE REVIVAL OF 1858.

[The Names are such as the Editor has been able to collect :—the figures cate, not the numbers converted in each place, but such numbers as the Edito seen reported. *Ministers and others who receive this, are particularly solicited to the errors and supply the deficiencies* of the list, so far as they are able, from ti time. ☞ This report will be CONTINUED MONTHLY.]

Maine.

Andover	26
Augusta	
Addison	
Acton	
Albany 80	
Androscoggin Co. nearly every town	
Brooks 70	
Booth Bay	44
Booth Bay North	45
Brighton	
Bloomfield	12
Biddeford	200
Bowdoin College	15
Berwick	
Bethel	12
Bethel East	30
Bath	100
Brunswick	45
Belrast	
Cherryfield	100
Cape Elizabeth	
Dayton	20
Deer Island	300
Dexter	20
Dixmont	40
Damariscotta	12
Exeter	
Enfield	22
Etna and Plymouth	200
Eaton	
Falmouth West	
Freedom	
Freeport	75
Guilford	
Grey	45
Green Corner	27
Greene	40
Greenfield	100
Hebron	
Hancock	20
Jonesport	70
Knox	
Lincolnville	8
Livermore Falls	
Lexington	10
Lee	40
Lewiston Seminary	6
Lewiston	25
Lawrenceville	60
Limerick	20
Minot West	15
Newcastle	20
Nobleboro	
Norway	21
Northport	5
Oldtown	
Portland	400
Parkman	
Paris South	
Paris North	97
Poland	
Raymond East	
Rockland	
Sanbornton North	
Salisbury	20
Shapleigh	45
Southbridge	21
Somerset Mills	30
Saco	72
Turner	
Thorndike	100
Topsham	50
Waterville West	25
Waterville	20
	2670

New Hampshire.

Boscawen	
Bow	14
Brentwood	50
Chichester	
Concord	
Castile	13
Claremont	40
Centre Stafford	
Corinth	
Cherryfield	
Danville	
Dover	61
Dartmouth College	
Dublin	
East Washington	12
Eaton	25
Effingham	
East Alton,	
Epsom	16
E. Jaffray	5
Franconia	
Fisherville	
Francistown	
Gilmanton	20
Goshen	
Goffstown Centre	
Henniker	20
Hampton	
Haverhill	
Hillsdale	
Hampton	200
Lancaster	
Littleton	
Meredith Village, etc.	300
Manchester	300
Milton Mills	7
Mason	
Nashua	17
New Hampton	25
New Ipswich	55
New Boston	
Newton Depot	15
Newport	
Plaistow	3
Pembroke	
Portsmouth	35
Rumney	24
Rindge	
Raymond	
Sanbornton Bridge	13
Stratham	5
Sugar Hill	24
Seabrook	
Whitefield	12
Wolfsboro' many	
Wilmot	38
Watertown	27
	1376

Vermont.

Burlington	29
Brandon	
Bridgewater	
Barnet	
Bennington	12
Burke, 'entire families'	
Brattleboro	
Cabot	
Clarendon	8
Castleton	
Derby Line	20
Derby	50
East Randolph	
East Corinth	
Fairfax	25
Ferrisburgh	
Ira	12
Jericho	68
Kimball Academy	
Lyndon	40
Lunenburg	
Middletown	
Morrisville	
Manchester	9
Middlebury	
Woodstock	
Norwich	
Plymouth	
Pondville	
Rutland	
St. Albans	
Shaftsbury	
Strafford	
Starksboro	
St. Johnsbury	
Swanton	
Tunbridge	
Whitingham	
West Fairlee	
West Barre	
Wolcott	

Massachusetts.

Assabat	
Acton	
Andover	
Andover South	
Andover Academy	
Amesbury	
Athol	
Amherst College	
Amherst East	
Attleborough	
Adams	
Adams North	
Abingdon East	
Boston	
Boxboro'	
Braintree South	
Becket	
Becket North	
Boylston W.	
Blackington	
Bridgewater East	
Byefield	
Bellingham	
Chelsea	
Cheshire	
Chelmsford	
Cambridge W.	
Cambridge North	
Charlestown,	
Cypress	
Cornwall	
Clinton	
Danvers South	
Dedham	

	50
ester	
ass East "scores"	
mpton	
own	
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rough	20
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ield	50
Village	23
y	
vich	
h	19
rrington	13
on	
am	13
d	
on	200
is	3
hill	
South	40
k	110
d University	13
on	15
er	35
burg	
Plain	15
ice	68
	100
dle	
eld	25
	28
	13
Horeb	45
field	48
borough	39
l	25
Holyoke, many	
oisett	30
nead	33
ld	
	19
Upper Falls	
Center	
Corner	
yport	700
dford	800
ket	
m Plains	3
mpton	
	25
t	11
eceiving Ship	10
	110
North	4
	112
d	52
ue	
	40

Palmer	35
Plainfield	
Provincetown	
Roxbury	38
Rock	80
Randolph	59
Rowley	
Swampscott	
Southwick	59
Shirley	
Sheldonville	39
Scituate	9
North Swansey	30
Savoy	13
Stoughton East	
Southbridge	27
Saxonville	
Salisbury Point	97
Springfield	300
Sandwich	
Shelburne Falls	70
Taunton	129
Thompsonville	13
Tewksbury North	
Truro	
Uxbridge	7
Uxbridge North	80
Westfield	33
Webster	9
Woburn	30
Ware	3
Whitinsville	
Worcester	250
Williams College	60
Winchester	75
Wilmington	35
Waltham	13
Wareham	
Woonsocket	32
Waterford	
Wales	27
Williamsburgh	
	6,254

Rhode Island.

Centre Falls	12
Centreville	60
Colerain	3
Charlestown	10
Carolina Mills	29
Dorrville	60
Exeter	150
Fisherville	54
Ferry South	5
Foster	
Greenwich East	40
Greene	20
Goshen	6
Granville	60
Gustavus	
Guerica	8
Hopkinton	50
Jordan	16
Jewett City	65
Kingston	88
Morning Star	5
Niantic	40
Newport	30

Providence	103
Pawtucket	100
Quidnic	100
Rockville	20
Tower Hill	13
Usquebaugh	
Valley Falls	
Wakefield	9
Warwick	3
Wickford	37
Woodville	45
Westerly	
Warren	10
Woonsocket	80
	1,331
Baptist Churches	2,100

Connecticut.

Avon	
Bethel	55
Brookfield	20
Bantam Falls	
Brooklyn	
Branford	25
Banksville	20
Bristol	200
Baltic	
Bridgeport	300
Clinton	100
Collinsville	
Cornwall	15
Colesville	
Cromwell	
Colchester	
Danielsonville	
Danbury	16
Deep River	
Essex	7
Greene	40
Greenwich	150
Groton	8
Hancock	60
Holland	12
Hartford	67
Hartford W.	24
Hitchcockville	
Hartland	
Hampton	60
Jewett City	
Lebanon	5
Litchfield	26
Lyme	105
Meriden	16
Middletown	79
Middlefield	40
Milton	
Mystic River	3
New London	80
New Haven	150
New Hartford	
Niantic	
Norwalk	7
Norfolk	
Norwich	25
New Britain	
North Line	12
Pomfret	70
Plainfield	15

Preston	20
Pisgah	37
Plainville	9
Plantville	
Putnam	50
Rocky Hill	
Scotland	
Stonington	62
Stratford	60
Southington	58
Simsbury	
Suffield	66
Torringford	
Thompsonville	35
Tolland	15
Tariffville	17
Voluntown	
Woodstock	285
Windham	
Westminster	28
Waterbury	4
Waterford	29
West Killingly	51
Wolcottville	70
Wakefield	
Winchester	
Windsor	11
Willimantic	10
Woodbridge	70
	2,799

New York.

Adams	77
Adams' Basin	
Albany	95
Albion	112
Alfred University	100
Alleghany	50
Altay	
Alma College	
Amenia	45
Ames	70
Angelica	
Ashley Falls	50
Athens	72
Auburn	53
Avon	
Booneville	
Brockport	
Burnt Hills	11
Berlin	
Blackville	30
Black Rock	45
Bradford South	
Butler	30
Bristol	16
Bethany	6
Busti	15
Buffalo	100
Butternuts	100
Brookfield	
Brookfield South	9
Bennettville	6
Cortlandville	38
Croton	20
Catskill & Kiskatom	185
Candor	23
Clifton Park	12

Clintonville	40
Corinth	10
Clarksville	16
Castile	28
Cassadaga	
Cadyville	
Cherry Valley	
Clarksville West	3
Cooperstown	
Cochocton	45
Clarksville	
Clinton	100
Cold Spring	
Clymer	
Cooper's Plains	
Cuba	50
Canajoharie	63
Cohoes	100
Chatham 4 Corners	
Danville	
Delanti	
Dunkirk	11
Dundee	10
Damascus	40
Dover	26
Dover South	10
Ellington	30
Ellery	
Elmira	200
Eaton	
Eagle and Pike	70
Forrestville	15
Fishkill Plains	6
Flushing	8
Fredonia	65
Fishkill Landing	17
French Creek	
Franklindale	3
Fallsburg, Ellenv'e	100
Fort Edward	84
Fairfield	
Greenwich	53
Grove	10
Greene	40
Gouverneur	20
Guilford	4
Gratton	40
Gilbertsville	200
Greenport L. I.	43
Great Falls	
Groton	
Genesee	50
Greenbush	7
Geneva	
Gloversville	
Green Point	
Ghent	
Homer	
Hume	8
Hoboken	
Hornellsville	100
Hitchcockville	
Harmony	
Hunt's Hollow	11
Holley	15
Hudson	
Ithaca	100
Jay	
Johnstown	35
Jamestown	400
Johnson's Creek	
Keeseville	60
Kingston	15
Kinderhook	50
Lyons	
Livonia	10
Little York	70
Lawrence	50
Lima (Gen. Coll.)	100
Lockport	60
Locust Tree	60
Lyndonville	
Lodi	
Little Falls	79
Madrid	100
Massena	100
Middletown	
Middlefield	50
Mt. Vernon	47
Morrisania	30
Mead's Creek	7
Meredith	56
Morris	20
Malone	28
Milton	
Millford	
New York, est'd.	5,000
Newburgh	35
North Butler	
North Urbana	38
Nassau	100
Newfane	27
Oswego	112
Owego	205
Oneonta	5
Olean	140
Oneida	120
Plattsburgh Dist.	100
Pike	100
Peterboro'	6
Philadelphia	20
Pierpont	2
Port Carbon	40
Pleasant Valley	
Pœstenkill	86
Parkskill	20
Pulaski and Port Ontario	150
Pear Neighborhood	50
Poughkeepsie	314
Penn Yan	107
Parma	70
Palmyra	188
Portlandville	
Pawling	23
Panama	
Peekskill	100
Port Richmond	50
Parksville	55
Richmond	20
Round Hill	
Rensselaer and Lake George	
Remsen	
Rockaway	300
Rushford	125
Shenandoah	19
Schuylerville	60
Saugerties	18
Syracuse	112
Stamfordville	50
Stillwater	120
Sandy Hill	15
Stockton	
Steuben	
Sayville	22
Sand Hill	30
Sauquoit	
Schodack	
South Bradford	27
Skaneateles	27
Schenectady	120
Stephentown	60
Stephentown West	3
Schaghticoke	100
Setauket	14
Sherman	
Spencer	30
Shelby	95
Stapleton	
Sand Lake West	42
Smithville	
Staten Island (1st B.)	30
Tonawanda	
Tivoli	16
Tyrone and Jersey	43
Troy	88
Tompkinsville	37
Throopsville	7
Ticonderoga	18
Tioga	30
Utica	
Uniontown	25
Union Village	111
Unadilla Forks	
Unionville	
Villanova	18
Vienna	
Wales Centre	
Weston	37
Woodville	45
White Creek	16
Walworth	20
Wheatland	18
West Parishville	30
Willow Glen	
Woodhull	53
West Kill	35
West Hartland	
Washington Hill	
West Falls	
Wyckoff	17
Washington	25
Wilson	100
Walton	
Windham Centre	50
Waverley	
Warsaw	150
Westerlo	100
Webster	30
Wilson	
Westfield	
Yonkers	255
Episcopal	2,000
	16,674

New Jers

Allowaystown	
Bordentown	
Bethlehem	
Blackwoodtown	
Bloomfield	
Belleville	
Bloomington	
Basken Ridge	
Cokesburgh	
Camden	
Carpenter's Lan	
Cedarville	
Canton	
Cape May	
Cassville	
Dividing Creek	
Elizabeth	
Flanders	
Fairton	
Fairfield	
Freehold	
Frankstown	
Greenwich	
Hamilton Squa	
Hoboken	
Hightstown	
Harmony	
Jersey City	
Lambertsville	
Mansfield	
Newark	
North New Jer	
New Brunswick	
Pres'y, N. Brun	
Orange	
Oxford	
Parkersville	
Pennington	
Paterson	
Pittsgrove	
Paradise	
Princeton	
Plainfield	
Pemberton	
Providence	
Roadstown	
Rahway	
Sidney	
Squan Circuit	
Salem	
Shark River	
Shiloh	
Trenton, hund	
Woodbury	
Willington	

Pennsylv

Armagh	
Amana	
Academia	
Altoona	
Balligomingo	
Berrysburg	
Bridgewater	
Bethesda	

un	18	Lower Dublin	71	Staystown	53	Brinzion	50
	16	Leesburg	19	Sharon & Valley	56	Boston	20
	12	Lawrenceville	22	Scranton	57	Burgess's	33
nstitute		Lower Providence	10	Springhill	12	Clear Fork	16
am		Leatherwood	39	Salem	15	Center	26
	60	Licking	60	Saltsburg	22	Cincinnati	500
	18	Lewistown	120	Selinsgrove		Charleston South	
p	13	Lebanon	206	Springfield	55	Centreville	45
e	30	Lock Haven	19	Sharon	13	Cleveland	1,000
d	20	Long Plains	6	Troy East	15	Cheshire	20
le	60	Laccnia		Hull's schoolhouse	20	Columbus	27
alls	38	McKeesport	62.	Twolick	30	Conneaut	
	20	Marietta	12	Towanda	7	Chagrin Falls	8
rg		Manchester	23	Upper Mt. Bethel	49	Columbia	11
le	85	Manayunk	17	Uniontown	22	Cedar Creek	
le	6	Manada Furnace	24	Upper Ten Mile		Cambridge	15
all		Mount Pleasant	16	Union	66	Camden	81
e		Mahoning	18	Woodbury	100	Canaan	
ollege		Mill Creek	33	Washington	81	Cleveland (Cong.)	25
	30	Madison	5	Warner Merk	12	Circleville	230
resb'y	500	Minersville	100	Wysox	60	Canton	4
rg	4	McVeytown	35	Williamsburg		Cambridge	13
ille	4	Mercer	173	Wilkesbarre		Crestline	7
g	27	Muddy Creek & Cen-		Willistown	5	Clarkesville Cir.	50
uare	35	treville	45	Weigle's	20	Dresden	7
	45	Mantuaville	26	Watsontown	12	Danbyville Cir.	32
		Morrisville	97	Waynesboro'		Dayton	40
dle		Muncy	12	Wellsville and Liver-		Dresden	
	58	Middleburg	46	pool	33	Defiance	51
	69	Mifflinville	30	White Deer	10	Deorntown	40
College	20	Milesburg	24	Windham	40	Duck Creek	35
ille	26	Mifflintown	90	Wellsboro	12	Dayton	12
	2	Mead Corners	25	Williamsport	4	Elizabethtown Cir.	260
	41	McAllisterville	11	Woodbury	40	Ebenezer	
	5	Nantmeal East	5	Wattsburgh	22	Euclid	4
	14	New Castle	62	York	36	Fredrickstown	30
	32	Northumberland		Yeagerstown	100	Fowle's Creek	4
	37	New Columbia	20	Zion	13	Fuller's Point	18
ville	35	Newton Square	5			Fletcher	
	30	Newport	24		6,752	Fishing Creek	9
ty	10	Ninty-six and Enlli				Furnace Cir.	50
		New Brighton	28	**Ohio.**		Frankfort Cir.	115
	23	Orangeville				Fairfield Cir.	140
	12	Point Pleasant	27	Amity	22	Granville	44
		Philadelphia (P.)	235	Akron	20	Geneva	6
& others	16	Philadelphia (B.)	400	Aberdeen Cir.	60	Groveport Cir.	100
		W. Philadelphia	17	Aurora	50	Hillsborough	58
vn	19	Pittsburg	250	Alexandria	143	Harmony	23
n		Pottstown	50	Amelia	50	Harrisburg	83
	46	Pughton	26	Ashland		Haysville	
	38	Pennypeck	79	Alliance	8	Hebron	47
h	19	Perrysville	60	Adamsville	20	Ironton	59
	9	Phœnixville	35	Bethel	11	Jefferson	
	60	Pine Grove		Barre West	40	Johnston	
g	66	Penningtonville	35	Bird's Run	54	Jonas Run	18
	23	Parksville	41	Belmont		Kenton	40
	34	Potato Neck	50	Buck Creek	8	King's Creek	11
		Perry	20	Beaver	31	Kyger	42
urg	60	Plymouth	4	Batavia Cir.	20	Kingsville	
n	46	Rehoboth	38	Baltimore	32	Kirkersville	8
	43	Rossville	30	Blanchester	27	Kirkwood	16
ollege	20	Rowsburg	29	Bedford	21	Lexington	40
re	38	Reading Centre	6	Bealsville		Lenox	
	12	Rohrsburg	41	Bellefontaine	43	Little Muskingum	
	9	Redstone	15	Bristol	4	Lockland	20
		Sunville	40	Brushy Fork	21	Linvillion	7
	23	Shiloh	5	Butlerville	42	Locust Grove	
	275	Sewickley	18	Branch		Lima	10
on	43	Steubenville	43	Belleville		Letant Cir.	57

Londonderry	
Licking	56
Laurel Cir.	150
Marietta	24
Mt. Pisgah	15
McA'Cheek	21
Merrittstown	200
Mt. Zion	
Monroeville	23
Mecca	50
Morgan	30
Mt. Zion	8
Mansfield	49
Milan	17
Maineville	35
Mifflin	
Milk Fork	24
Mt. Vernon	15
Millbrook	4
Martin's Ferry	12
Maumee City	7
Middleton	46
Marysville	155
Mt. Pleasant	7
Norwalk	80
New Burlington	
Mechanicsburg	50
Montgomery	
New Carlisle	
New Salem	2
New Albany	15
Newtonville	18
New Harmony	32
New Philadelphia	
New Concord	3
Newtonville	18
Newton	16
Nottingham	37
New Lyme	15
Newton	13
New Haven	34
New Huron	4
Nelsonville	12
Olive Branch	30
Oxford Fem. Coll.	100
Owl Creek	9
Piqua	46
Portsmouth	4
Pleasant Rock	10
Pleasant Hill	20
Pickerington Cir.	104
Pine Grove	
Perrysville	32
Pine Run	22
Pleasant Valley	12
Painesville	80
Pomeroy	28
Pleasant Ridge	
Prospect	8
Russell	
Royalton & Cir.	90
Ripley	
Raysville	50
Richmond	75
Refugee	17
Radnor	35
Rochester	122
Stonelick,	18
Spring Creek	5
Socialville	27
Stillwater	12
Springfield	82
Salt Fork	4
Sandusky	15
South Hanover	35
Steubenville	88
Stockport	42
St. Johns	24
South Bend	21
Straitsville	7
Salem	9
Sinking Spring	150
Shelby Cir.	80
Stamford	4
Tippecanoe	
Terre Haut& vicinity	100
Toledo	8
Truro	41
Tiffin	4
Troy (vicinity)	20
Toledo	14
Utica Cir.	86
Union	
Vienna	
Wittenberg College	40
Williamsburg	30
Wheelersburg Cir.	
Worthington	
Winterville	45
Washington	32
Wilmington	9
Willscreek	12
Welch Hill	50
Windsor	57
Wintersville	37
Warren	61
Whipstown	13
Walnut Grove	18
Xenia	200
Zanesville	23
	8,099

Illinois.

Abington	8
Aurora	62
Apple Grove	10
Annawan	20
Alton	21
Atlanta	30
Belvidere	50
Barrington	15
Bristol	25
Brimfield	12
Bunker Hill	11
Berwick	8
Brooklyn	6
Belleville	48
Bloomington	300
Byron	10
Bellefontaine	25
Bath	40
Barre	42
Blue Glass	29
Big Rock	
Bond County	9
Berlin	
Chicago	500
Clinton	10
Cherry Grove	
Charleston	5
Cairo	18
Danville	100
Doddsville	14
Decatur Mission	7
Dekalb	31
Dixon	100
Dover	
Decatur	7
Du Quoin	17
Earlville	34
Farmington	100
Fairmont	9
Freedom	10
Fidelity	10
Fiat	7
Griggsville	43
Greenwood	30
Girard and County	21
Genesee	50
Goshen	6
Greenwood	
Geneva	40
Grand River	29
Granville Mission	41
Galena	
Galesburg	
Grandview	
Hickory Creek	24
Homer	35
Hudson	9
Irving	30
Jubilee College	27
Jerseyville	16
Jacksonville	200
Jeffersonville	9
Kickapoo	13
Kingston	41
Kinmunday	4
Knoxville	33
Lawrenceville Cir.	270
Lacon	10
Lawrence	5
Louisiana	32
Laneville	
Lee Centre	50
Louisville	41
Litchfield	9
Littleton	
Lamoille	80
Malden	13
McLean County	15
Mahomet	59
Mount Sion	32
Marengo	85
Metamora	29
Mt. Pleasant	20
Monmouth	35
McLeansboro	85
Meriden	5
Monticello Cir.	50
Mendota	8
Monticello Prairie	51
Mt. Vernon	3
Macomb	13
North Henderson	14
New Hope	
Naperville	
Norman	
Ohio Grove	
Ontario	
Oak Hill	
Oskaloosa	
Old Town	
Onarga	
Petersburg	
Pleasant Vale	
Payson	
Pine Rock	
Paris	
Pittsfield	
Peoria	
Pleasant Dale	
Pancakes Poir	
Prospect City	
Petersburg	
Quincy	
Richland Vall	
Roseville	
Rockland	
Rushville	
Rich Vein	
Reinold Gran	
Rhoades' Poin	
Ringgold	
Ridot	
Rockford	
Springfield	
Sandwich	
Sangamon Co	
Shurtleff Colle	
St. Albans	
Sigourney	
Sublette	
St. Charles	
Shaw's Point	
So. Ottawa	
Upper Alton	
Urbana	
Union	
Verdin	
Waukegan	
Warren	
Willow Hill	
Whitefield	
Warrenville	
Waverley	
Warsaw	
Waterloo	

India

Azalia	
Aurora	
Augusta	
Belleville Cir.	
Bowling Gree	
Bethany	
Boston	
Bethel	
Butler	
Brookston	
Brazil and Ci	

	15
on Cir.	57
Cir.	73
reek	28
burg	8
g	13
reek	25
	54
r.	27
	66
	9
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	6
	61
	41
	25
	20
College	43
	79
	6
	20
	120
	21
	100
Cir.	
	26
	26
	16
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g	40
	14
& Cir.	94
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le	200
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s & Dist.	365
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Cir.	
ion	
	60
	83
River	8
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	26
	120
	20
Chapel	28
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	109
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sion	31
wn	122
	109
	7
	36
	34
eb	27

Mount Eden	30
Moore's Hill	7
Mt. Pleasant	103
Middlebury	50
Miam	5
Madison	47
New Albany	45
New Winchester	16
New Philadelphia Cir	25
Niconza	71
N. Lebanon Acadamy nearly all	
Newbury	18
Oxford Cir.	70
Olive Branch	3
Owensburg	11
Oil Creek	32
Ossenburg	17
Pittsburg	14
Pleasant Run	9
Perry County	100
Pollock	
Pisgah	50
Pleasant Hill	28
Prairie	4
Russelville	1
Richmond	50
Rainsville	7
Rock Spring	22
Ripley	6
So. Hanover	35
Sand Creek	40
Sugar Creek	44
Southport	34
Sullivan Cir.	23
South Bend	8
Spring Creek	10
Sand Creek	36
Sharpsville	28
Stilerville	21
Shelbyville	4
Salem	32
St. Omer	50
Stylesville	30
Terre Haute	2
Urbana	
Unity	9
Union	62
Vernon	27
Valparaiso	25
Vienna	77
Versailles Cir.	
Willow Creek	19
White River	3
Waterloo	22
Winamac	31
Waveland	10
Wooster's	
Wabash	
Zener's School House	16
Zoar	
Zionsville Cir.	400
	4,775

Michigan.

Armada	44
Aurelius	
Algonac	100
Almont	19
Antwerp	
Ann Arbor	5
Buchanan	6
Bedford	30
Boston	8
West Barre	10
Burr Oak	100
Cazenovia	27
Concord	20
Chesterfield	
Ceresco	7
Detroit	1000
Dowager	47
Eaton Rapids	30
Edwardsburg	3
Essex	12
Earlville	30
Farmington	
Flint	25
Granville	12
Grand Rapids	71
Hamburg	8
Hillsdale	25
Huron	7
Hillsdale College	17
Highland	
Ionia	19
Imlay	40
Jackson	8
Kalamazoo	4
Leslie	40
Lamont	100
Laphamville	27
Lima	
Lenox	
Marion Centre	35
Mottville	
Milford	150
Marshall	
Northville	125
Niles	15
Novi	31
Odessa	100
Onondaga	
Oxford	100
Ovid	40
Plymouth	31
Rives	35
Rochester	60
Redford	7
Richfield	29
St. Clair	47
Sullivan	13
Sturgis	
Summerfield Cir.	200
Salem	50
Southfield	25
Unity	13
Vernon	40
Ypsilanti	26
York	8
	3,081

Wisconsin.

Allen's Grove	83
Albion	36
Argyle	34
Beloit	16
Berlin	
Clinton	50
Delavan	50
Dakota	14
Delaware	100
Fayette	100
Fulton	20
Horicon	
Hancock	24
Hickory Grove	20
Heath	50
Hartford	15
Janesville	50
Kenosha	100
Liberty	
La Crosse	40
La Crosse Valley	20
Mt. Pleasant	50
Maro Maine	9
Madison	5
Maxonville	9
Montford	
Milwaukee	18
Monticello	68
Manston	38
Plover	20
Plainfield	24
Prospect Hill	40
Racine	140
Shellsburg	30
Shopiere	
Willow Spring	100
Waukesha	24
Wauwatosa	30
Waupun	30
	1,467

Iowa.

Aurora	60
Blue Grass	45
Bedford	81
Bonaparte	40
Burksville	9
Black Hawk	6
Bentonsport	
Burlington	110
Bedford	29
Banner Valley	20
Buda	38
Cascade	18
Clarinda	5
Clarksville	64
Cuba	73
Centre Grove	15
Centre Point	12
Cedar Rapids	62
Clay	25
Camanche	
Chariton	7
DeWitt	15
Davenport	18
Durango	30
Dubuque	400
Erie	

Farmersburg	33
Fremont Circuit	38
Harrisburg	40
S. Hanover	35
Hillsboro'	14
Iowa Centre	40
Indianola Cir.	50
Iowa City	122
Indianatown	
Jefferson	7
Keokuk	36
Knoxville & Cir.	40
Kossuth	
Lisbon	70
Lawrenceburg	140
Lyons	
Marshall	47
Muscatine	35
Maquoketa	
Mink Creek	
New London	17
Ottumwa	25
Oskaloosa	10
Oakdale	200
Pleasant Plain	13
Pella Plainville	
Rock Island	25
Richmond	47
Richland	72
Rising Sun	44
Scott	
Strawberry Point	20
Wionet	10
West Union	50
Waterloo	161
	2,179

Minnesota.

Cannon City	40
Free Soil Prairie	
Farmersville	
Hoka	21
Northfield	35
Prairieville	40
Redwing	14
St. Anthony and Minneapolis	300
Stillwater Mission	
St. Paul	20
Wasioga	18
Warsaw	20
	508

Kansas.

Lawrence
Franklin

Missouri.

Bethlehem	63
Cooper	19
Columbia	28
Courtois	6
Camden Point	6
Dover	19
Danbury	7
Edgeworth	25
Fredericksburg	
Fox River	
Friendship	27
Gilead	119
Hannibal	30
High Prairie	17
Independence	50
Kirksville	20
Louisiana	27
Lynchburg	
Lebanon	130
La Grange	90
Livingston County	24
Little Union	25
Liberty	40
Matoaca	18
Moorfield	50
Mound Prairie	5
Mt. Pisgah	18
Mount Pleasant	70
New Salem	5
Platte County	224
Providence	22
Pleasant Valley	17
Pleasant Dale	27
Pleasant Hill, etc.	100
Putnam	
Providence	28
Palmyra	170
Plattsburgh	10
Richmond	37
St. Louis	400
St. Charles	
Suffield	
St. Joseph	2
Wyaconda	52
	2,027

Kentucky.

Barren County	17
Bardstown	17
Brushy Fork	55
Bennettsville	11
Beaver Dam	49
Bethlehem	30
Botland	11
Bloomfield	7
Bethel	60
Big Spring	20
Covington	38
Cadiz	54
Calhoun	49
Colemansville	8
Cloverport	7
Cypress	19
Campbellstown	26
Christian City	21
Davies' Fork	27
Fountain Run	28
Frankfort	36
Farmersville	31
Friendship	33
Ghent	15
Gainesville	70
Georgetown	40
Germanstown	11
Greensburgh	30
Harrodsburg	30
Hay's Spring	32
Hanging Fork	17
Hawesville	22
Harmony	47
Hazel Creek	8
Huestonville	16
Lexington	100
Louisville	400
McLean County	9
Maysville	40
Mt. Tabor	32
Mt. Moriah	45
Mount Pleasant	8
Mount Freedom	6
Mount Zion	16
Newport	33
New Castle	375
Nelson County	19
New Hope	29
New Liberty	50
North Creek Cir.	
Palestine	11
Providence	22
Pond Run	22
Panther Creek	5
Old Goshen	22
Oak Grove	16
Russelville	25
Rock Spring	36
Rocky Ridge	47
Rolling Fork	16
South Union	21
Southampton	12
Salvisa	17
Shelbyville	70
South Bend	25
Station	11
Trammels Fork	20
Taylorsville	14
Versailles	2
Warsaw	25
Warren County	16
Whitesville	9
Willow Orchard	28
Yelvington	22
	2,666

Tennessee.

Buffalo Ridge	31
Barren River	10
Berea	13
Beaver Creek	60
Bethlehem	
Beaverdam	20
Chattanooga	150
Dandridge	
Elizabethtown	16
Fall Branch	26
Glenville	3
Hickman East	27
Jonesboro'	27
Kergsport	5
Knoxville	22
Kingsport	15
Lebanon	200
Liberty	11
Murfreesboro'	24
Mt. Harmony	
Mount Horeb	
Mt. Zion	
Mars Hill	
Memphis	
Menard Count	
Mount Olivet	
McLean's	
Nashville	
New Market	
Old Hamburg	
Ownsboro'	
Palestine	
Petersburg	
Sandlick	
Spring Creek	
Third Creek	
Watauga	
Winchester	
Westminster & Horeb West	
Zion Hill	

District of C

Georgetown	
Washington	

Delaw

Bucyrus	
Marseilles Cir	
Middletown	
St. George's	

Maryl

Augusta	
Amity	
Baltimore	
Berrysburg	
Bloomingdale	
Carlisle Circu	
Church Hill	
Columbian C	
Clear Spring	
Ebenezer	
Emanuel	
Frederick	
Fairfax	
Fairmount	
Fairview	
Fayetteville	
Hanging Roc	
Jerusalem	
Jefferson	
Krider's	
Locust Grove	
Leesburg	
Mercer	
Middletown	
New Town	
North Shore	

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rove	31
etc.	67
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	35
ttlement	14
	14
	25
	27
	39
	34
erland	37
	12

Portsmouth	23
Pleasant Creek	
Petersburg	15
Richmond	60
Staunton	30
Spring Hill	34
St. Clare's Bottom	14
State Mission	50
Union	1
Vivian	9
Wytheville	6
Winchester	58
Wheeling	198
	1,005

North Carolina.

Gap	18
Good Hill	75
Purvis' Chapel	70
Rutherford County	265
Salisbury	50
St. Stephens	30
Wilmington	50
	558

South Carolina.

Beaufort	38
Caledonia	46
Charleston	
Cane Run	5
Mt. Zion	20
Mount Olivet	18
	127

Georgia.

Americus	36
Antioch	8
Albany	92
Atlanta	
Bush Arbor	9
Cuthbert	
La Grange	45
Lumpkin	
Macon	4
Mount Olive	28
Oglethorpe Univers'y	15
Yackana	13
	250

Alabama.

Camden	27
Eufaula	100
Fairfax	25
Florence	
Mobile	119
Montgomery	20
Talladega	70
Tuskegee	11
	372

Florida.

Beulah	20
Tallahassee	5
	25

Mississippi.

Columbus	
Holly Springs	60
La Grange	60
Woodville	12
	135

Texas.

Clinton	6
Independence	17
Nacogdoches	4
	27

California.

Petaluma	20
San Francisco	5
Stockton	25
San Jose	
	50

RECAPITULATION.

	2,670	Pennsylvania	6,752	Missouri	2,027	South Carolina	127
shire	1,376	Ohio	8,099	Kentucky	2,666	Georgia	250
	770	Illinois	10,460	Tennessee	1,666	Alabama	372
tts	6,254	Indiana	4,775	District Columbia	93	Florida	25
nd	1,331	Michigan	3,081	Delaware	179	Mississippi	135
t	2,799	Wisconsin	1,467	Maryland	1,806	Texas	27
	16,674	Iowa	2,179	Virginia	1,005	California	50
	6,035	Minnesota	508	North Carolina	558	Total	96,216

lt shows only that in a partial list, a large proportion of which is wholly without numbers, ich the numbers given are almost invariably incomplete, and in many obvious instances —we find nevertheless an aggregate of some 100,000 conversions in four months. To double , appears to me an estimate within the bounds of the strictest caution. [*Ed. Message.*]

The Message Devoted to Charities,

(NOW IN ITS FIFTH VOLUME)

hed monthly, in the interest of EVANGELICAL CHARITY (in distinction from merely humane *as a leading agent in the Conversion of the World.* It is devoted to Charitable Intelligence ; Facts of Destitution, its cause and cure ; Reports and Criticisms of Humane Institutions and such as the Children's Aid Society, Five Points House of Industry, Five Points Mission, he Friendless, Industrial Schools, etc. ; Critical Discussion of the Principles and Modes of , and of its proper relation to the success of the Gospel.

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Care of Derby & Jackson, 119 Nassau st., New York.

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[From the Message Devoted to Charities.]

THE MIRACULOUS IN ALL AGES.

The Miracles of the Holy Spirit, may be made a general designation of the unpretending but rich collection of facts, recently published by Messrs. Derby and Jackson, under the title of 'Narratives of Remarkable Conversions and Revival Incidents'. It was edited, at the publishers' request, by Wm. C. Conant (the Editor of the Message and of course the writer of this notice) and includes a 'Review of Revivals [50 'pages] from the Day of Pentecost to 'the great Awakening in the last 'century ; Conversions of eminent per- 'sons [50 pages] ; Remarkable In- 'stances of Conversion and Answer to 'Prayer, and Revival Incidents [250 'pages] ; and an Account [87 pages] 'of the Rise and Progress of the Great 'Awakening of 1857–'8. With an In- 'troduction [7 pages] by Rev. Henry 'Ward Beecher.'

With the exception of Mr. Beecher's short preface, the Review of Revivals, and a few pages of remark interspersed among the records of the present general Revival, the book lays no claim to originality—it is a mere compilation, and that a very rapid, though by no means a careless one. The Editor has little share in its merits or defects. Its substance is in the main such as c not be objected to without objecting to the work of the Holy Ghost. It supernatural and divine. This bel is the key-note of the book—struck the first sentence, in the second, in t third, in the fourth, in the fifth, in t sixth,—and re-echoed on every pa and in every instance, to the end. conceive that soul unfortunate, who c peruse any dozen consecutive pages those Anecdotes, without emotions a ful, melting, and exultant, in view of t power and grace of our Redeemer, d played in countless modes, in all ag by every variety of instruments, and the most gracious adaptation to eve kind and condition of lost humanit May the adorable Author Himself ma this volume of his wonders, a wi reaching and effectual instrument of H glory and of the awakening and c version of men ! Having not t slightest pecuniary interest in the sa of the book, I may freely express to readers and friends of the *Message*, t hope that they may see in it such refl tions of the Divine glory and such m ter for the good of souls, as to lead th to circulate it with Christian zeal and light, to the extent of their opportuni

The Publishers here claim the insertion of a few of the many unsolicited commendations wh have flowed in upon them since the publication of their book—"Narratives of Remarkable C versions and Revival Incidents." An Advertisement, with a statement of its contents (in pa will be seen on the last page of this number.

From Rev. J. W. Chickering, D.D., Pastor of Congregational Church, Portland, Me.

Gentlemen :—The book is received. The compiler's name raised my expectations. They h not been disappointed. I wish I had a Colporteur to circulate it among my people.

From Rev. H. M. Dexter, Pastor of Pine Street Congregational Church, Boston.

Gentlemen :—I think the Book is calculated to do great good, and I hope it will reach a w circulation among the masses of the people, who can hardly fail to be interested in it, and mo by it.

From Rev. W. B. Sprague, D.D., Albany.

Gentlemen :—I thank you for the copy of Mr. Conant's work on Revivals, which you h been kind enough to send me. I have examined it sufficiently to feel justified in saying tha

ems to me a work of great interest, and well fitted by its impressive and thrilling details, to help ward the great cause to which it is devoted.

From Rev. John Dowling, Pastor of Bedford Street Baptist Church, New York.

I have no hesitation in saying that the lucid and interesting account of the "Great Awakening the Past Century," and of the conversions of Luther and Latimer, and Waldo, and President wards, and other eminent saints, contained in the first hundred pages of the book, is alone well rth the price of the volume.

From Rev. A. Clark, Pastor of Baptist Church, Homer, N. Y.

GENTLEMEN:—My examination of Conant's "Narratives of Remarkable Conversions," has in- ced me to earnestly recommmend it to my people. I believe it to be a work eminently adapted do good. It is not often that I am induced to urge my people to obtain books, but this work hould be glad to see in every family of my congregation.

From Rev. Thomas Street, Pastor of Green Hill Presbyterian Church, Philadelphia.

GENTLEMEN:—I regard it most fortunate that you have issued the work at this time. The pub- mind is fully awakened upon the great question the book so ably presents, and it can not fail serve as a valuable assistant in the present revival. It is just the book I should place in the nds of the enquirer: it will show him that his convictions and experiences are not singular, and ll point him to abundant testimonies of God's readiness to accept and forgive.

From Rev. Lemuel Porter, Pastor of Baptist Church, Pittsfield, Mass.

GENTLEMEN:—I have read your new work, "Narratives of Remarkable Conversions and Revi- l Incidents," with great pleasure and profit. It is just the work we need now, and which future nerations will read with admiration. I trust it will be carefully preserved in the archives of all r Historical Societies. It is compiled with great care and candor. I have no idea of what de- mination the author is, nor do I care to know, so catholic is the spirit of the volume. I trust will have an extensive sale.

From Rev. J. W. Taggart, Pastor of First Baptist Church, Detroit.

SIRS:—Your book entitled "Narratives of Remarkable Conversions and Revival Incidents," I ve examined with deep interest, and rejoice that so much intelligence of the glorious Revival 1858, which has hitherto been fragmentary, is now reduced to a permanent form. It develops work of the Holy Spirit upon the heart with such variety and comprehensiveness, that it must regarded as one of the best books of illustrations on this point—a help to those who are anx- sly inquiring what they must do to be saved, and interesting to all who will read it.

From Rev. Peter Stryker, Pastor of Ref. Dutch Church, Broome Street, New York.

GENTLEMEN:—Such a book was imperatively demanded by the exigency of our times, and I think one Mr. Conant has, through you, given to the public, is well calculated to subserve the pur- se. The rapid glance it takes of past "awakenings," is full of interest and profit for the pres- wonderful season, and the large fund of incidents collected from the past and present, will down to the future, with an interest that will increase from year to year. To the Christian nister I think the work is of great value.

From Rev. E. T. Hiscox, Pastor of Stanton Street Baptist Church, New York.

DEAR SIRS:—I am much obliged for the copy of your recently issued work, entitled "Narra- es of Remarkable Conversions." I rejoice to see such works placed before the public. These ing records of the triumphs of God's wondrous grace, will be silent but forcible preachers to ltitudes. They will turn the thoughts of those who read, to the contemplation of divine reali- s. Not the least of the benefits which I should anticipate from this book, is the aid it will ren- r to pastors and others in furnishing illustrations wherewith to instruct and aid those inquiring e way of life. I can heartily commend the work.

From Rev. J. L. Hodge, D.D., Pastor of Baptist Church, Bridgeport, Ct.

GENTLEMEN:—I have received many books from publishers in my time, but never one when I t myself so free from embarrassment in the reception of the gift. Well, I have pretty thorough- examined the work, and am frank to say, that it is a long time since anything so well adapted do good has fallen into my hands. It does not profess to be an elaborate vindication of revi- ls, but a record of their triumph and glory in their relation to individual cases: just the way reach and impress the minds of men, because men are always more readily impressed by facts an theories. The appearance of the book is timely; my congregotion are just now being oved deeply by the gracious Spirit to the consideration of divine things. I know of nothing tter to put into their hands at this time. I shall most cordially commend it to their earnest rusal, and shall not fail to make free use in my preaching of many of the incidents which it

presents. I can but hope, Gentlemen, that the divine blessing will attend the book, and tha very great good to the souls of men is to be the result of its publication.

SENTIMENTS OF THE RELIGIOUS PRESS.

"Messrs. Derby & Jackson have issued a thick and crowded volume of remarkable instances conversion, revival, answers to prayer, and religious experience; including a general review the great Revival Epochs of the past, and a summary record of the prominent facts and featur of the present Awakening. The book is one which from the very nature of its materials, ca hardly fail to be of absorbing interest to every lover of the noblest work of God, "in sou renewed and sins forgiven." The narratives and anecdotes selected, are almost invariabl characterized by point and impressiveness, and are given with much condensation, directness an brevity. They overspread, in their variety, almost every conceivable diversity in religious ex perience and mode of approach to Christ. Excruciating convictions and fearful struggles, ar seen in contrast with the calm and sweet experiences of others; sudden revelations of Christ, i a burst of glory upon the soul, are set off by the slow, prolonged dawning of light which often precedes the day; impassioned and rapturous conversions are interspersed with instances of cal deliberative choice; conversions in infancy, and conversions in old age, conversions of the mora and conversions of the abandoned, conversions of the great and wise, and conversions of ignoran savages and idiots, conversions by great and remarkable instrumentalities, by trivial and commo instrumentalities, and by no traceable instrumentality at all—all these, and many other classe of facts, are thrown promiscuously together, in an abundance which will serve, we may hope, t give light to the path of many an inquiring, and to awaken many a careless, soul."—*N. Y. Exam iner.*

This is a remarkable book, on the most remarkable subject that can engage the attention o man, viz.: the transformation of a human soul into the likeness of God.

The details of conversions here recorded are in some cases exceedingly thrilling: We sat dow one evening to glance through the volume, but were so riveted to its contents, that we were onl admonished to close it by the approach of morning.

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LIFE AND END OF A GOOD MAN.

A Discourse,

ON THE OCCASION OF THE DEATH

OF

DUNCAN Mc. MARTIN,

DELIVERED IN THE PRESBYTERIAN CHURCH OF

ROCKLAND LAKE,

JUNE 29th, 1851,

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DISCOURSE.

"Enoch walked with God, and he was not, for God took him."

Genesis v. 24.

THERE can be nothing greater said of any person, whether living or dead, than that he was a child of God. No man ever occupied a place of higher honor than that of walking with God. No one can propose to himself a mode of life better than this. In every respect, walking with God is preferable to everything else that man can do.

Unhappily for the world, there have been too few examples of eminent piety. Men of God, men of faith and prayer, have too rarely lived on this earth.

But, blessed be God, there have always been some who have lived as seeing him who is invisible, and have sought to know his ways, and to walk therein. It has been good for the world that this has been so; we may think more of it when we remember that it has been the abode of such persons. And the age and the country in which they lived are made most illustrious by such lights of piety.

When we look back over the long list of men who have inhabited this earth, and seek for those who have been of most honor and benefit to the race, we do not turn our thoughts to the wise and noble and mighty,

but to such men as Enoch, and Noah, and Abraham, and Moses, and David, and Paul.

The short but expressive record of a good man is—He walked with God. The God of creation, the God of providence, the God of the bible is ever with him as an object of fear, of love, and of confidence.

The minds of such persons are impressed with a sense of his glorious presence. Their faith on this subject is beautifully expressed in the 139th Psalm, "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

And, besides, they have a sense of dependence on this ever present and all glorious being. Men who walk with God lean upon him as a constant support. They habitually feel, that they can do nothing and obtain nothing but by his aid. He upholds them in life every moment, and bestows upon them all the good things they receive. He gives them life, and health, and friends, and home. Every temporal and spiritual gift cometh down to them from above,—from the Father of lights.

A sense of this dependence leads a good man to look to the power that sustains him, and, frequently, to commit himself to its guidance. He trusts in the Lord with all his heart. He acknowledges God in all his ways, and seeks from him direction in his paths.

A third thought included in the idea of walking with God is that of communion with him. They converse with God, and God converses with them. They look to God with admiration and love for his many excellences. They gratefully acknowledge, that they are receiving innumerable benefits from him. They confess the sins they have committed against him; and they ask him to give them every day the blessings they need. In this way they commune with him in the closet and in the field, at home and abroad, in business and in retirement. In prayer, in praise, and in confession of sin, they address God, and he hears them.

God speaks to them by his word and by his spirit. He gives answers to their prayers, and guides them into wisdom and truth. Heaven and earth are brought close together by the communion between good men and God. The light of heaven in this manner shines upon the darkness of the world, and sometimes the peace of heaven comes into the souls of men. They walk with God, and God walks with them, and grants them blessings upon earth, such as earth itself never yields. He gives them a foretaste of heavenly blessings, sufficient to make them long and pant to be away with God above. They would behold Jesus, not through a cloud darkly, but face to face. The brightest scenes of earth lose their attractions by being put in comparison with heavenly things.

The desires, the aims, and the hopes of men who walk with God are different from those of the world. They live a different life, are actuated by different prin-

ciples, and are seeking different ends from those of other men. They know that there is a higher and purer good than any with which the world is acquainted. There is something more enrapturing before their minds, than wealth, or honors, or pleasures, such as the world gives. In keeping the commandments of God there is great reward. In the duties of religion they find the highest pleasure. There is nothing so lovely or desirable spread out before their imagination as the ways of piety. With them the best part of life is not simply to live, but to live to God. The greatest good is to be found in a meek and quiet and humble spirit serving the Lord.

Listen for an illustration of this point to the earnest language of the Apostle Paul:—"I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord. For me to live is Christ. I am determined to know nothing save Jesus Christ, and him crucified. Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."

Such were the views of life of this good man, and these are the common views of those who walk with God.

It is amazing to the world what views this good man had of death. The world are accustomed to think it dreadful to die, and wish their dying day far off. But Paul looked upon it with joy, and longed for its coming. "I am now," says he, "ready to be offered, and the time

of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith —there is laid up for me a crown of righteousness." "In this we groan, earnestly desiring to be clothed upon with our house which is from heaven. For we that are in this tabernacle do groan, being burdened not that we would be unclothed but clothed upon, that mortality might be swallowed up of life." Death is regarded not as an entrance to the grave but to mansions of glory, —the departure not an occasion of terror but of joy. The other world is considered more desirable than this.

And, accordingly, the death of good men is not spoken of in scripture in the language of gloom and sadness. Enoch was not, for God took him. He did not die at all, but was taken up body and spirit to heaven. His case and that of Elijah were peculiar, as they alone of all good men went to heaven without dying. The ordinary way is to pass through the gate of death. But what is it for a good man to die? It is to "fall asleep,"—"to sleep in Jesus." "It is to die in the Lord." "It is to be clothed upon with his house from heaven. It is to rest from his labors. It is a departing hence to be with the Lord."

All of these expressions forbid us to regard their death with terror or gloom, or with any sorrow. We must not indulge any melancholy thoughts concerning the death of the righteous. They have gone to better worlds and fairer skies, and to better employments than any here. Those who walk with God are not, for God takes them. He takes them in love. He takes them

to himself to be with him, and to be employed in his happy service.

Such is the life, and such the death of the good. Happy are they who, while they live, walk with God, and, when they die, fall asleep in Jesus. What a life! what a death! and what an eternity is theirs!

There have been a company of this class, who have lived here, and passed away to their eternal rest. Though of different ages and countries, they are joined together in the heavenly world. He who recently dwelt among us, whose loss we mourn, was of this class of men here, and has gone to join them above. It will be proper for us now to take a brief view of his life and death for our admonition, instruction, and consolation.

Duncan McMartin was born in West Galway, Saratoga county, New York, March 1st, 1805. His parents were natives of Scotland, and had only a few years before emigrated to that place. They were worthy members of the Presbyterian church in their native land, and brought with them to this country a spirit of intelligent and devoted piety. He was the seventh of eleven children, six of whom with the mother survive him. His parents instructed their children carefully in the doctrines and duties of religion. They labored to train them up in the nurture and admonition of the Lord. Their labors were not in vain, particularly in the case of their son Duncan.

Early in life he manifested high moral principles, and great regard for religion. In youth he gave much attention to the cause of morality, of temperance, and of

religion, and he did not cease in these works until his dying hour. At the age of about twenty-two he left his native place for the city of New York. The first summer he spent as a clerk in a dry goods store, but the next spring he opened a crockery and glass-ware store for himself, and he continued in this business until his removal to Rockland Lake, about three years since.

In his business he was ever regarded as a man of strict truth and honesty. Those who knew him considered his word as a sure guarantee for the performance of any contract. They did not hesitate to put the most implicit confidence in his statements. Persons who once dealt with him sought to do so again. His candor, and honesty, and kindness, commended him to every one as a suitable man with whom to do business. During all this time he paid a very great regard to religion. He was a regular attendant at church, and took an interest in its welfare. He contributed liberally to the support of the gospel in the church he attended, and was always ready to aid the various charitable institutions of the day. Many of his acquaintances, from his regular Christian-like deportment, and benevolence to the institutions of the church, supposed that he belonged to her communion. But it was not until about nine years since he saw his way clear, publicly to profess the name of Christ.

For some time previous to this important step his mind had been much engaged on the subject of religion.

He felt his guilt, saw his danger, and was led to ask what he must do to be saved. The first truth which powerfully arrested his attention, was that he had not

done what he might have done. He was made sensible that he had neglected duties which he could have performed. On this point his conscience clearly condemned him, and he felt that he was without excuse before God. He felt himself condemned, and was led as a sinner to cast himself upon Jesus Christ his Saviour.

Then after much prayer and deliberation, with the aids of such helps as he could obtain, he came to the conclusion that it was his duty and privilege to unite with the professed people of God, which he did by connecting himself with the Mercer Street Presbyterian church, in Feb., 1842.

He clearly understood then what he was doing, and at once resolved by the grace of God he would never flinch from his duty as a Christian. He felt that he was now regarded in a new light both before the church and the world, and resolved to act according to his new relations. Immediately the family altar was erected, and the morning and evening sacrifice of prayer to God offered; and soon afterwards he became a leader of the devotions of others in the social prayer-meetings. His prayers here were fervent and edifying to those who engaged with him in the duty. But it was in his family he enjoyed the greatest freedom; there he often poured out his soul to God with earnestness, and importunity, and with many tears. He was not accustomed to lifeless and mere formal devotions around his own altar. Particularly was this the case on some of those last days he spent upon the earth. With supplications and weepings he besought the Lord to forgive his sins, pass by his unworthiness, keep him from evil, and be his

God and portion. He entreated his favor with the whole heart.

Those who visited him felt the influence of his piety as manifested at home. They saw in him how lovely it was, and were convinced by observing him that it was far better to serve God, than to live to sin and the world. Many while he lived felt the influence of his holy conversation and unblamable life; and now that he is gone, they will feel still more deeply that they ought to imitate it.

In August, 1848, he left the city of New York, and came to Rockland Lake. He had purchased a quiet and beautiful situation on the border of this Lake, where he might spend his days in retirement, away from the noise and bustle of a city life. He had sought this place to be away from the vanities of the world. Here he could look upon the placid lake, the trees, the grass, and flowers, as God's own handiwork. And here he could read his Bible and commune with his God, free from the distractions of a great city.

On the first Sabbath after his arrival he sought out this little church in which he closed his labors. It was a communion day, and when the invitation was given to Christians in general to unite in celebrating the death of Christ, he left his seat and took one of those designed for communicants. On his first appearance among us he was not ashamed to own his Lord, but sought his presence, and carried out the purpose he had formed to be a consistent and unfaltering servant of Christ.

While he lived among us he sincerely, honestly, and prayerfully labored to do good. He wished to be a

blessing to the people among whom he lived. Soon after his arrival he commenced circulating copies of the American Messenger, the excellent paper published by the American Tract Society. Soon eighty copies were ordered by him, which he was accustomed to bring from New York and furnish to subscribers. This required a considerable care and labor, but he cheerfully performed it with the only reward—the consciousness of endeavoring to do good. Soon after his arrival among us he transferred his connexion from the Mercer Street church to the church in this place. With the small body who worship here he felt it to be his duty to cast in his influence. He wished to worship God with the people among whom he lived. He said he thought he could do more good here than elsewhere. And he believed he had more reason to expect God's blessing here at home, than if he took his carriage and drove away to some of the neighboring churches. He could have found large and influential societies at Nyack, Clarkstown, and Haverstraw, where he could have worshipped with the multitude, but he preferred the little band in his own neighborhood, many of whom had not the conveniences of going to those distant churches. He remained with them to encourage and aid them, that they might hear the gospel near their own homes. He was always in his place on the Sabbath, unless prevented by sickness, or away from home, neither of which often happened.

Soon after he came among us he took a deep interest in the Sabbath School, first as a teacher, and afterwards as superintendent. And his memory will be

held in precious remembrance in connexion with the Sabbath School, for he was taken from his work in the Sabbath School to mansions of glory. He was a faithful and devoted teacher whilst he occupied this post; and then as the superintendent he was acceptable and gave promise of great usefulness. He devoted himself vigorously to the work. He had spent some of his time on the Friday and Saturday previous to his death in visiting some of his scholars and encouraging them to attend the school. On the Sabbath afternoon two weeks ago to-day, he met this school for the last time. An unusually large number were present. He called them to order and offered prayer. He was observed to be more than usually earnest and fervent in this prayer. It was to be his last public prayer, and the spirit of God no doubt made intercessions for him. He closed the prayer, and he and the teachers went through the duties of the school. After they had finished, he observed that inasmuch as I had not yet arrived and the public services could not commence, he would make some remarks to the school. He had given some explanations concerning the star which guided the wise men of the east to Bethlehem where the infant Jesus lay. Soon after this he suddenly turned deadly pale, and fell back without a sigh or a groan, a lifeless corpse. A guiding star had been sent to conduct his soul to the glorified Jesus and to its everlasting rest. His death hardly seemed a death. It was more like a translation. True, his mortal remains were left in our sight, but the spirit fled so easily and so speedily that it seemed to be caught up in a chariot of fire.

We may almost literally say of him what was said of Enoch: He walked with God and he was not, for God took him.

His mortal remains have been conveyed to his native village, and lie in a quiet place near those of his father, two brothers, and a sister. On that day when the last trumpet shall sound, that body which fell here will come out of its grave all bright and glorious to meet and be united with the happy and holy spirit which left it when it fell.

I have given you a short and necessarily meagre outline of a good man. We feel that he has lived too short a time with us, and has gone too soon to Heaven.

We mourn, we cannot but mourn his loss. His afflicted widow—his friends—this church—the Sabbath School—the neighborhood—all, all mourn his loss.

But let us consider what instruction and what consolation there is in this solemn Providence of God.

In the first place God has spoken very clearly and very solemnly to the people of this place. A good man has been living with you, who has prayed for you and labored to do you and your children good. He can no longer pray and labor for you. He has sought your best interest, he can do so no more. You should feel his removal as Elisha did that of Elijah when he saw him going up, and cried, "My father, my father, the chariot of Israel and the horsemen thereof." The strength and glory of a place are its praying persons. And when one is taken away they should feel that an intercessor for them is gone, and they now are more exposed than before to the wrath and curse of God.

All should feel it, and particularly those who do not pray for themselves. And besides, God has spoken very plainly, "Be ye ready also, for in such an hour as ye think not the Son of man cometh."

God also speaks to the teachers in this Sabbath School. He has taken from you your kind, faithful, and beloved superintendent. He took him before your eyes. He took him in the midst of his duties with you to Heaven. God, by his death, beckoned you on to the same place and said to you, Be diligent and faithful in your labors, they may soon and suddenly be ended; and the glorious reward of faithful service yours. And, children of this school, remember your late superintendent. He loved you, he prayed for you, he desired and labored to make you good and happy here, and to have you prepared for Heaven when you die. If he could speak to you to-day he would say, Pray to God, love him and serve him now in your childhood and youth.

But this sudden death has made some hearts bleed. The tender feelings have been lacerated by this sad bereavement. Absent brothers and sisters have to mourn over a precious brother taken from them. An aged and infirm mother has to mourn over a son who loved and honored her to the last. She naturally expected to die first and have him to console her in her departing hours. In her age and infirmities this must be a severe blow. But she knows the consolations of the gospel; let us pray that she may now have a large experience of them.

But there is one heart most deeply wounded of all. The widow mourns the loss of a husband who was the delight of her eyes, and with whom she shared the joys of life. He was such a husband whose many virtues, like so many chains, bound her soul to his. And now she must endure the painful thought that he is to be here no more for ever.

But many are the consolations which you, mourning sister, can and ought to take to your heart in this sad bereavement. It ought to be consoling to think of his amiable and pious life, and of his happy death. It ought to be consoling to think that the duties and trials of life are with him over, and he has gone into his everlasting rest. He weeps no more; and besides, God can more than make up your loss in the consolations of his grace. God has wounded that he may heal. He has dried up your earthly streams of joy in order to open to you heavenly fountains. He has afflicted you to teach you that his afflictions are good. Hear him saying to you now, Be still, and know that I am God.

Your remaining days may yet be your best days. God can more than supply your loss by the communications of his grace. A happy death may be yours, and after death you may hear the voice of Jesus, saying, "Enter into the joy of your Lord." These are the peaceable fruits of righteousness which chastening yields. Let it be your chief anxiety to enjoy these benefits and receive the gracious reward of sanctified afflictions.

A

DISCOURSE

DELIVERED ON SABBATH EVENING,

JULY 19, 1846,

BEFORE

THE THEOLOGICAL SOCIETY

OF

UNION COLLEGE.

By WILLIAM B. SPRAGUE, D.D.
OF ALBANY.

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1846.

DISCOURSE.

THERE is something fitting, and even beautiful, in the idea of a theological society, originated and cherished in the bosom of a great literary institution. It looks as if genius were lighting her fires at the altar of religion. It seems to say that it is the right of Christianity to reign in the halls of science, and that it is the privilege of science to walk in the light of Christianity. If I were entirely ignorant of the character of this venerable institution, and my first inquiry concerning it were to be answered by a statement of the fact that it has in it a large and well directed and efficient theological society, I should expect to hear next of the general prevalence of order and diligence and morality; for I should say that those who belong to such a society surely must be the friends of virtue; and those who do not, can

hardly be the abettors of vice, while they breathe that healthful moral atmosphere, which the existence of an association like this, would seem to indicate.

The immediate design of a theological society is to awaken and cherish the spirit of theological improvement. And this is a matter of great moment, not merely to those who have their eye upon the ministry as their future profession, but to all, irrespectively of what they are to be or to do in subsequent life. You may be a physician, or a lawyer, or a statesman, a teacher of youth, a man of letters, a gentleman of leisure—any thing you please, and if you are well versed in Theology, you will be the better for it. Such acquisitions will be much more than a graceful appendage to your literary character—they will supply you with materials of elevated and improving thought; they will open for you channels of usefulness, which otherwise would remain closed; and not only the community in which you live, but the generations that shall live after you, may be the wiser for your having opened your mind to the light of theological science.

It is of THEOLOGICAL SCIENCE—of its *sources*, its *characteristics*, its *uses*, that I propose now to speak; but you will instantly perceive that the subject introduces us into a field which we can but very imperfectly survey, during the brief hour in which I am permitted to claim your attention. If I can only suggest a few hints that may serve, even in the humblest measure, to strengthen your conviction of the value of theological truth, or to assist your efforts in the attainment of it, the utmost that I have ventured to hope for, will have been accomplished.

I am aware that there is a prejudice with some against regarding Theology as a system; and the very phrase has not unfrequently awakened suspicion of some design against the simplicity of the gospel. It must be admitted that divine truth is not revealed, for the most part, in systematic form; (though there are signal exceptions to this, particularly in some of Paul's epistles;) and we can see good reasons why it should be revealed in the manner that it is—reasons worthy of the benevolence and wisdom of the Highest; but who will undertake to say that, because it has not pleased

God that his revelations should come in the form of a system, therefore, there is really no principle of order pervading them? Wherefore should this constitute an exception from all the other departments of knowledge? In mathematics, in philosophy, in the various branches of natural science, you have your first principles; and then you have other truths growing out of these and ranging about them; and the farther your investigations proceed, the more of beauty and symmetry and system you discover. All Jehovah's works are perfect: the works of nature, the works of providence, the works of grace—all are characterized by perfect order and adaptation; and as it is the province of science in general to ascertain and arrange the great principles of the divine economy in respect both to the material and the immaterial, so it belongs to theological science in particular, to present in their legitimate order those great moral and spiritual truths, which, in one book or another, God has revealed for the benefit of his creatures.

What then, let us inquire, are the great SOURCES from which theological science gathers its materials?

There is one volume replete with theological truth, that has existed always—at least from the time that the morning stars sang, and the sons of God shouted. It was open to the parents of our race on the first morning of the creation. It has been open to all the dwellers on the earth ever since. It is open now to people of every kindred, of every clime, of every colour, of every condition. You cannot open your eyes but they rest upon some one or other of its pages. Look up to the heavens, and see how those bright orbs shine in unfading lustre, and revolve in perpetual harmony. Look abroad upon the earth, and mark the wonderful powers and processes that appear every where. Penetrate as far as you may beneath the surface of things, and you shall never reach a point where new wonders shall not be continually urging themselves upon you. Turn your eye inward, and it shall rest upon another world still—a world where greatness and meanness are struggling for the ascendancy; where reason and conscience and passion have their dwelling place and exercise their dominion. Now, believe me, if you have viewed these various objects as you ought, you

have been taking lessons in theological science—you have been in communion with the Fountain of all wisdom as He has revealed Himself in his works. For how came this wonderful fabric which you behold, in existence, if it were not created; and who could the creator be but God? Whence all the wisdom and goodness that are displayed here, if not from an infinite fountain of wisdom and goodness? What means that inward sense of right and wrong, unless it points to a retributive future? What means that dread of ceasing to exist, what those longings after immortality, what the susceptibility of indefinite improvement that belongs to those noble faculties, if God's voice be not in it all, speaking to us of a life that will never die?

But I hear you ask, is this all that God has written in this great book of universal nature? Is it so that the teachings of the heavens and the earth, the air and the ocean, the world without and the world within, are so limited as to be comprized almost within the utterances of a single moment? I answer, it is even so; and more than that—these lessons, limited as they are, were never fully read, except by

those who have been reached by some beams at least of the Sun of Righteousness. Socrates and Cicero and all the sages of Pagan antiquity, lived in the same great and beautiful world in which we live, and they were the objects of the same beneficent care, and they witnessed the operation of the same physical and moral laws; and yet they blundered in respect to the very first truths of religion. Here they were in degrading error, there they were in perplexing doubt, and never do we find them walking in the clear sun-light of well established conviction. We are obliged then to admit that, however clearly God has written these first truths on the works of his hands, man, with his diseased spiritual vision, never reads them correctly, until they are thrown into another and a brighter light. And then there are other truths of the highest interest to man, in respect to which nature teaches absolutely nothing. What if we should admit that reason unassisted could grope her way to the conclusion that man is to live hereafter and to live forever—it were a poor consolation to him to be able to prove his future being, unless he could also find some provision for his future *well* being;

and when reason has done her utmost, and has even invoked charity to her aid, she is obliged to leave him a sinner in the hands of divine justice. This vast frame work of the universe, this bright canopy that hangs over us, this mysterious spirit that breathes and glows within us—each has a meaning—a glorious meaning; but no part of that meaning is, that the guilty soul may be forgiven, and the polluted soul be renovated, and the body mouldered to dust and scattered to the winds, be reorganized and reanimated for immortality. And yet what is man, until these mighty questions have been answered for him?

Here then we open another volume, in which all that was wanting in the former is supplied. In the book of nature God revealed Himself to man as his creature—in the book of revelation He reveals Himself to him, not merely as his creature, but as his fallen creature. What nature had taught obscurely, revelation teaches clearly; and then there is a new bright field of truth into which revelation introduces us, for which nature in her weakness and her ignorance had indeed longed, but which was hidden by a veil which she had no vision to

penetrate. This is nothing less than the mediatorial economy in all its height and length and breadth and depth;—that economy in which the glory of the Highest has its most perfect illustration. Oh what a mine of theological science is here! You are carried down into the very heart of the Godhead; you are carried up into the palace of the great King; you are carried onward through ages of fearful or glorious retribution; you are carried all over God's universe to witness the effect of the scenes of Calvary; and wherever you move, you move amidst a flood of divine glory. And remember that this revelation is of no questionable authority—it bears upon every page of it—"Thus saith the Lord." To establish its truth, God condescended to put back the chariot wheels of his providence; to bring almighty strength into conjunction with mortal weakness, thus forming a miraculous ministration; and not only so, but He has given to the revelation itself such a character that you must turn your eyes away from it, if you will not be constrained to acknowledge its divinity. Here, I repeat, here is the grand source of all theological knowledge. Study

Theology in the works of nature as much as you will, but remember that nature is not your oracle. Sit with docility to receive the teachings of the things that God has made, concerning the invisible things of his nature and government, but forget not that your greater homage is due to the more sure word of prophecy.

Passing now from the sources to the CHARACTERISTICS of theological science, let me ask you to notice, first, its *comprehensiveness*.

It comprehends the existence, the character, the works, of God.

Theology asserts that there is a supreme, intelligent First Cause of all things, whom we call God; that He exists under the three distinct relations of Father, Son and Holy Ghost; that every possible perfection originally and essentially belongs to Him. It teaches that He made all things visible and invisible by the word of his power; that He rules in all worlds and controls all events; that He governs moral agents according to the laws of their moral nature; that He will cause the wrath of man to praise Him and the remainder of wrath will restrain. It teaches that the

fall of man furnished the occasion for the triumph of his mercy; that with that event commenced the development of an eternal plan for the redemption of the world; that that plan includes the life and death and mediatorial reign of the Son of God; and that, when it shall have completely gone into effect, the end shall come, when Christ shall deliver up the kingdom to God even the Father.

It comprehends, further, the character, the duty, the destiny, of man.

What man's character is now, every one may know by an inspection of his own heart. It is a strange commingling of light and shade —of mighty powers for good with mighty propensities to evil. But Theology teaches that it has not always been thus with him; and more than that—it includes the history of the disastrous change. It teaches that, as he came from his Maker's hand, he was as pure and bright as an angel; that sin the spoiler came, and the divine image upon his soul became dim, and the pall of death fell upon all his hopes; that, in virtue of the mediatorial dispensation, spiritual life may come, does come, in place of spiritual death; but that

even regenerated man, so long as he remains here, moves under a mighty burden of sin. It sets forth man's duties—his duties to God—not only those which he owes to Him as a creature, but especially those which he owes to Him as a sinner; which have immediate reference to the mediation of Christ and the agency of the Holy Spirit; his duties to his fellow creatures—duties belonging to all his social relations—duties bearing upon every interest, and modified by an almost endless variety of circumstances. And while it prescribes the duties, it reveals the source of strength for the discharge of them—it reveals the principle of faith, by which human impotence may bring to its aid almighty power; by which human corruption may be transformed into perfect purity. And, moreover, it lifts the veil that nature has left resting upon man's destiny; it shows us immortality inscribed not only upon the spirit but upon the body; for though the body must die, it dies to live again. And finally, it proclaims an exact retribution—endless glory and honour to the righteous, endless shame and contempt to the reprobate.

Such is the most general outline of theologi-

cal truth; but do you not perceive at once that it comprehends both eternity and immensity? It includes a character that none by searching can ever find out; a providence covering the universe both of matter and of mind; reaching backward into the depths of the eternal past, forward into the depths of the eternal future. It comprehends all the relations, all the responsibilities, all the interests, of man, from the commencement through every period of his eternal existence. What other science is so comprehensive as this? Whose mind does not labour and falter in the attempt to traverse this immeasurable field?

Contemplate, next, the *spirituality* of this science: and I use the word spirituality in a double sense; as opposed to that which is material, and to that which is unholy.

Far be it from me to speak lightly of any of God's handiwork, however minute, however apparently unimportant; for there is not an insect that glitters, or a flower that blossoms, or a particle of dust that moves in the breeze, but bears upon it the signature of infinite power and wisdom; and that signature it is the province of Theology herself to read. But

it is not with the material but the immaterial that Theology is more directly concerned: though she includes the whole universe of matter as well as of mind, as illustrative of a creating and providential energy, yet it is in the spiritual world that she finds her peculiar element: it is in the region of intellect and conscience, of thought and feeling, that she lives and moves and has her being. Is not mind more than matter? Shall the clods of the valley that think not, feel not, rise up and dispute the palm with that mysterious something within, that can travel off on the wings of the morning, into the invisible and far distant dominions of Jehovah? Is that which decays under the hand of time, or which must burn in the fires of the last day, to be compared with that which shall survive the passing away of the heavens and the earth, and shall exist in conscious activity while immortality endures? Need I ask whether that science which has to do with the intellectual and moral, the invisible and immortal, is not incomparably superior to any other science, which contemplates merely some one or more of the forms of material existence?

But Theology is spiritual also in the sense of being holy. It includes the character of God, and that is a perfectly holy character. It includes the law of God, and that is a perfectly holy law. It includes the providence of God, and that is a perfectly holy providence—yes, perfectly holy; for though, to the eye of short sighted man, some of God's ways may not appear equal, yet we have the assurance that "justice and judgment are the habitation of his throne." Holiness is inscribed on every feature of the plan of redemption—it was God's holiness that required the great atoning sacrifice; and the sacrifice itself was perfectly holy; and the ultimate design of the sacrifice was to bring man into a state of perfect holiness, while it should cause the holiness of God to be seen and felt and admired throughout the intelligent universe. Holiness will reign and shine on the judgment day, and throughout eternity; and not less amidst the wailings of the reprobate than the ecstacies of the glorified. Each particular doctrine and precept which Theology includes, as well as the entire system, breathes the spirit of holiness, and is adapted to the formation of a holy character. Is it not

then, in the highest sense, a spiritual system? If we compare it with other sciences, not excepting even those which contemplate the intellect of man, without including his moral capacities and relations, must we not acknowledge that it holds a glorious pre-eminence?

You will anticipate me when I say that *sublimity* is another attribute of theological truth.

Let the great truths which Theology includes pass successively before your mind, and say whether you do not find yourself moving through a field of moral grandeur, such as the universe does not elsewhere present. The weakness of your mind is such that you cannot take in the whole character of God at once—hold to your thoughts then his several attributes, one by one; and see whether, even then, your thoughts do not struggle beneath the burden. The omnipotence of God, shooting the gulf between non-existence and existence, and creating and upholding all worlds and all beings visible and invisible—the wisdom of God, framing a perfect system of adaptation, that reaches from the highest to the lowest of his creatures, and pervades the entire universe—the goodness of

God, dispensing blessings all over the creation, and establishing innumerable silent and mysterious agencies by which these blessings are conveyed—the justice of God, maintaining the rights of his throne, at the expense of the sufferings of hell on the one hand, and the sufferings of Calvary on the other—each of these and of all his other attributes introduces the mind into an illimitable field of sublime contemplation. And if we pass from the character of God to his government, what wonders upon wonders still cluster upon us! There is nothing so vast but that his hand moves and guides it; nothing so insignificant but that it has its end to accomplish; nothing so intricate and perplexed but that it is working out a clear and glorious result; nothing so desperately evil but that it will appear at last to have been the minister of good. And from God's universal and particular providence, we may enter yet another field, or rather another department of the same field—I mean the stupendous work of man's redemption. And that you may see the most at a single glance, take your station on Calvary, and after having surveyed the exterior of all that is passing there,

penetrate, as far as you can, into those depths of holiness and wisdom, of truth and love and glory, into which that scene introduces you: especially look up to Heaven, and see the millions of harps that are strung by an influence from the cross, and attuned to the praises of the cross; and see how much of the glory of that world has risen out of the darkness of that hour in which the powers of evil enjoyed their most malignant triumph. And finally look down into the future, till you reach the resurrection and judgment day—that day when the small and great shall stand before God, and the retributions of eternity, having been irreversibly fixed, shall be openly and authoritatively proclaimed. Who does not perceive that these are subjects, which, in point of sublimity, cast all others into the shade? It is here particularly that imagination, poetry, eloquence, delight to dwell; and here, beyond all question, they have performed, and ever must perform, their noblest work.

I have spoken of the sublimity of the truths that belong to theological science; but I must not omit to notice the sublimity that pertains to the revelation itself. It cannot be denied

that the human mind, without supernatural aid, has produced many works which have been greatly and justly admired for dignity and splendour both of conception and of expression; but I appeal to any competent and impartial judge, whether the Bible does not furnish strains of eloquence and poetry, in comparison with which the noblest efforts of uninspired genius seem tame and frigid. Milton was a bright star in one department; and Shakespeare in another; and Burke in another; and Robert Hall in another; but put any or all of them by the side of Moses, or Job, or David, or Isaiah, and their splendour instantly undergoes an eclipse. As Theology is concerned as well with the manner in which truth is revealed as with the truth itself, the sublimity of the former as well as of the latter is to come into our estimate of the character of the science; in other words, we are to notice not only what God hath spoken, but how He hath spoken, if we will detect all the marks of moral grandeur which He has left upon his revelation.

But theological science derives its sublimity, as well from that which is not revealed as from

that which is. Each of the revealed mysteries of the Bible opens into a field of unrevealed mystery, in which reason has nothing else to do than bow in silence before the deep things of God. If there is sublimity in the revealed fact that divinity and humanity are united in the person of Jesus Christ, there is sublimity also in the unrevealed manner in which this union is constituted. If there is sublimity in the revealed fact that God works in man's own moral agency, to accomplish his salvation, there is sublimity also in the unrevealed mode of this divine operation. If the revealed fact that there is to be a final resurrection both of the just and the unjust, be invested with a surpassing moral grandeur, can we say less of that process, overhung as it is with darkness, by means of which this mighty consummation is to be effected? And so it is with respect to all the other mysteries of our faith. We gradually climb the lofty height, walking in the light of revelation, till we find thick mists gathering around us, and dark clouds overshadowing us; but if there is sublimity in the glorious objects that are thus brought within the range of our vision, what say you of the

deep shadows by which our vision comes to be obstructed—what of the vast unknown upon which those shadows rest? Oh it were an easy matter to lose one's self any where amidst the sublimities of Theology; but methinks it were most easy to do this at that remotest point of observation, which borders upon that darkness which Jehovah makes his pavilion.

From the sublimity pass now to the *harmony* of theological science; and this is the last attribute with which I will detain you.

If we limit our views to those great truths which constitute what may be appropriately called the evangelical system—those truths I mean, which are peculiar to revelation, and which contemplate man in the character of a sinner, we shall find that in the relations which they bear to each other, they are severally, and as a whole, in perfect harmony. The time will not allow of any thing like an adequate illustration of this thought—I will therefore only ask you to notice the harmony that exists between certain different features of the Christian system, which, at first view, it may seem not so easy to reconcile.

Man, as a sinner, has violated the law of God—that law, the penalty of which is eternal death; and God's justice is pledged for the execution of the penalty. Suppose now, by an act of mercy, the sinner is to be pardoned, must not the mercy that pardons conflict with the justice that condemns? It must, for aught that any finite being, anterior to God's own revelation, can discover to the contrary. But in the cross of Christ, these and other corresponding attributes melt into each other in the sinner's forgiveness, like the colours of the bow. The Son of God steps in, and by his propitiatory death, vindicates, magnifies the honours of the law, and opens a channel through which the streams of divine mercy may consistently flow to the world. "Mercy and truth meet together, righteousness and peace embrace each other."

It is one doctrine of the gospel that salvation comes by grace, through faith, irrespective of all personal merit; and it is another that men must be holy in all manner of conversation: but does not the doctrine of a free salvation furnish inducements to an unholy rather than a holy life? No; for the very faith that

accepts of salvation, supposes a renovated nature, the legitimate operation of which is obedience to the divine commandments. In the practical reception of this doctrine there is a principle of holiness implanted in the soul; the love of Christ constrains the true believer; and he glorifies God both in body and spirit, in consideration of the fact that he has been bought with a price. The Christian, so far from finding in the doctrine of the cross, the semblance of a motive to relax in the ways of well doing, gathers from it the most powerful considerations to lead him to forget the things that are behind and press forward. Indeed the cross is the great centre of attraction to his soul, not more as a fountain of forgiveness than as a fountain of holiness.

The gospel teaches man's obligation to come to Christ, while yet it declares that no one can come, except the Father draw him. And is it so that a just God can bind me to that which I have not the ability to perform? The answer is, the only inability under which man labours is an inability of the heart—an inability that results from his own depravity; and to suppose that such an inability lessens obli-

gation, were to admit the absurd idea that the more guilty a man becomes, the less he deserves to be punished. There is then no discrepancy between the teachings of the Bible in relation to man's obligation, and the teachings of the Bible in relation to man's impotence; for his impotence is the fruit of his depravity, and for his depravity surely he is responsible.

The gospel teaches that man, as a moral agent, works out his own salvation, and that God, as a sovereign and gracious agent, works within him to will and to do. How these two facts harmonize, we do not indeed pretend to know—*that* is among the things which God has still reserved in his own keeping; but that the two facts actually do harmonize we know, because we know that they coexist, and that they grow out of God's own perfect ordinance. I take counsel of my own spirit, and learn my own moral agency. Again, I turn my eye inward, and find that a work has been performed there too great for any but a divine power to accomplish. I open the Bible, and find both these facts united in the doctrine of man's conversion. Can I doubt then that these two facts are in perfect accordance with

each other; that there is a perfectly harmonious co-operation between finite and infinite in every case in which the sinner is turned from darkness unto light?

I have said that those doctrines which are peculiar to revelation harmonize with each other—not less do they harmonize with the doctrines of natural religion. For, as we have already seen, whatever natural religion teaches, revelation teaches also; and the doctrines which are peculiar to the latter, do not in any wise contradict those of the former, inasmuch as the two systems contemplate man in entirely different relations. Nay, more—the peculiar doctrines of Christianity actually furnish an additional illustration of the truths of natural religion. Even those attributes of the divine character, to the discovery of which it has been supposed that reason might attain, shine out with incomparably greater lustre, when viewed in connection with the scheme of man's redemption. The obligation of man to worship and obey his Creator—how immeasurably is this heightened by those new relations to his Creator which Christianity recognizes—to say nothing of the greater clearness by which

the revelation is attended. The doctrine of a future existence and a future retribution—how each of these rises out of deep shadows into noonday, when, instead of being viewed in connection with the feeble proofs which unassisted reason can bring to their support, they are brought into the glorious light of Christianity—are illustrated by the various parts of the mediation of the Son of God. So you perceive, it is not merely that there is greater authority and certainty attending these truths as they are found in revelation than as they are discovered by reason, but they assume a far more comprehensive and glorious form; they gather new dignity from their connection with other truths, which belong to another, and I may add a higher, department of the divine economy.

There is harmony, moreover, between the system of theological truth and the constitution and wants of man.

How admirably does this system adapt itself to man as a creature of intellect! Truth is the appropriate element of the mind; and it is in the contemplation of truth, in the study of truth, alone, that its faculties can attain to

their legitimate development. Every kind of truth has its value—historical truth—physical truth, mathematical truth, philosophical truth, each opens a wide field of thought, and in the contemplation of each the mind becomes brighter and stronger—capable continually of yet more vigorous efforts, and more enlarged acquisitions. But theological truth, as it carries the mind forth into a region of still greater glory, so it is fitted to give the sublimest exercise to its various faculties. Contemplate the scriptural view of the character and government of God, of the character and mediation of Christ, of the character and work of the Holy Spirit; contemplate the scriptural view of man in his ruin, and man in his recovery, and man in his final and everlasting triumph over the curse; and say whether this is not the broadest and the brightest field over which it is possible for the intellect to wander—say whether there is not wonderful harmony between the objects which are here presented, and the faculties which are employed upon them.

But not less is this system adapted to man as a creature of affections. What chord, I ask, has God strung in our moral nature, that

does not vibrate to some or other of the great truths of his word? Is man susceptible of admiration—what so much to be admired as the plan of the divine government; so vast as to comprehend immensity and eternity, so minute as to take cognizance of a sparrow's fall? Is man susceptible of reverence—but what so well adapted to awaken this sentiment, as the character of our Father in Heaven—the infinitely holy God? Is man susceptible of gratitude and love—but who shall awaken these affections, if not the Father who gave his Son, and the Son who gave Himself a sacrifice for our sins? Are hope and joy among the inmates of man's bosom—but what can he hope for so glorious as the eternal weight of glory? In whom shall he rejoice if not in God? In what shall he rejoice if not in God's providence and promises? And while these great truths are fitted to call into exercise the various affections of the soul, they are no less fitted to give them a right direction. Worldly affections, unsanctified affections, grovelling affections, are a source of perpetual bitterness and torment to man's spirit; but those affections which have been moulded and trained by the

influence of divine truth, become a fountain of substantial and endless blessing.

I must not omit to say in this connection, that the harmony that exists between Theology and the constitution of man, has special reference to his constitution as a depraved being—in other words, it contemplatcs him not merely as in possession of those original faculties which he has received from his Creator, but as having perverted those faculties, and thus incurred his Maker's displeasure. But sinner though he be, his natural longings for happiness have never been subdued or even checked; and it is the crowning excellence of revealed Theology, that she makes provision to meet these longings even in his present state: to the sense of guilt she opposes the proffer of forgiveness; to the propensity to evil, an all-powerful influence from on high; to the uncertainty that hangs over the eternal future, the most ample revelations concerning human destiny. No matter what the circumstances of man as a sinner or a sufferer may be—be it that his conscience has suddenly begun a ministration of wrath; or that calamity has sported with his best earth-

ly hopes; or that death is in the act of dislodging his spirit from its earthly tabernacle—in any or all these conditions, the system of divine truth is in perfect harmony with his wants: here and here alone is the antidote to the clamours of guilt—the balm for the wounded spirit. Philosophy is good in her place; and we would be far from undervaluing her teachings; but it is not her province to administer to man in his extremity; and if she ever ventures amidst such scenes, she is sure to show herself both a blind guide and a miserable comforter.

I only add, under this general branch of my discourse, that Theology is in harmony with the discoveries of science.

You all know how, in these latter years, infidelity has laboured to find an ally in science; how she has explored the heavens and the earth—I had almost said, ransacked the whole creation, with a view to put the God of the Bible in conflict with the God of nature, and thereby to discredit the testimony of the former. The two branches of science that she has invoked to this accursed alliance with the greatest pertinacity, are Geology and Astrono-

my. Of course the time does not permit us to sketch even an outline of the history of this crusade against revelation; but the truth does permit us to state that science has disdained the ignoble partnership to which she has been solicited; and instead of having any thing to say against revelation, she stands forth reverently and efficiently to justify its claims; and the more mature she becomes, the more decisive is the testimony that she renders.

Infidel geologists have told us that the constitution of the globe is such, as to give the lie to the Mosaic history of the creation; but it would have been well for their modesty, to speak of nothing else, if they had remembered that, before they can be justified in pronouncing such a sentence, they must at least be familiar with the ultimate facts of the science, so that their conclusion may be based upon their knowledge and not upon their ignorance. More than this—the researches of some of the greatest minds of the age have evinced, beyond a peradventure, that there is no discrepancy between the testimony of geology and the statements of revelation. Cuvier and Buckland and Hitchcock, and a

whole galaxy of illustrious minds, have lent their aid to show that it is the same voice that speaks from beneath the surface of the earth, and from within the lids of the Bible. Even if the time would permit me to present an outline of the christian argument on this subject, I should think it unnecessary; especially as I doubt not that you, in common with many beyond your immediate circle, have had the benefit of a condensed and beautiful argument from your venerable President;* an argument fitted as well to seal the lips of the skeptic, as to inspire the heart of the Christian.

Infidel astronomers too have lent themselves to the same malignant work. They have pointed their telescope to the heavens, and counted thousands of worlds upon thousands of worlds, while yet they have been aware that they were scarcely beginning to penetrate the depths of immensity; and they have asked with an air of triumph—Who can believe that a Being whose empire is so vast, should bestow upon this insignificant world of ours such dis-

* Dr. Nott's lectures on the relations of Geology to Revelation, have been listened to with great interest in different places, and it is much to be desired that the public should have the benefit of them through the press.

proportionate regard as is implied by the mediatorial work of the Son of God? Is it not a reflection upon his character to suppose that a creature of such limited capacities as man, who was born yesterday, and is to die to-morrow, should have concentrated upon him the divine compassion in such a manner, as the story of the scenes of Calvary would seem to indicate? We say to the infidel astronomer, No; or rather, we repeat the answer which science herself, baptized with the spirit of Christianity, has a thousand times given, accompanied with proofs that skepticism has never been able effectually to gainsay.

You perceive the infidel's argument is based on the insignificance of man, as viewed in contrast with the majesty and the boundlessness of Jehovah's empire. But the infidel cannot deny that man, insignificant as he would represent him, has actually drawn towards him, in a high degree, God's providential regards. If, in the works of nature and the general arrangements of providence, God has manifestly and greatly consulted the happiness of his creature, in reference to this brief hour of his existence, surely it is in no wise incredible that,

in the exercise of the same benevolence, He should have employed even the expensive means which the gospel contemplates, to secure to him the blessings of an endless life. But man is not the insignificant being which the infidel pretends: considered as a creature of immortality, with faculties susceptible of boundless improvement, he rises into a being of mighty importance; and who shall say that the majesty of his nature does not, to the eye of Him who fully comprehends it, justify that measure of divine regard which he actually receives? And then again, let it be remembered that it it is not an individual but a race, for whom this wonderful provision has been made—a race whose numerical importance death is ever increasing, by making way for successive generations—a race which shall ultimately be composed of a multitude that no man can number, each individual of whom shall survive, with ever-growing capacities of improvement and action, of enjoyment or suffering—nay, shall have only begun to exist—at the remotest point in eternity upon which imagination can fasten.

But as the infidel's argument against the

redemption is founded upon the insignificance of man—the insignificance even of the race, in view especially of the discoveries of astronomy, we undertake to say that astronomy, instead of rendering the redemption improbable, surrounds it with incomparably greater glory. Who has told the infidel that the influence of this vast scheme is limited to the world which has been the immediate theatre of its development; or rather that it has not darted forth, like an all-pervading element, throughout Jehovah's illimitable dominion? Who has told him that, if these orbs above us that look so bright, are the habitation of spirits who are yet brighter and purer still, each of those spirits in each of those worlds, may not be continually growing in knowledge and strength and glory, by the contemplation of that very scheme by which man's redemption is achieved? Or if the case be supposed that some of them have broken their allegiance to God, and are standing forth, like our own world, in the attitude of revolt, where has the infidel learned that there may not be a recovering virtue in the cross that reaches even to *them*, and that shall bring

them ere long into communion with the principalities and powers of light? Be it that this is, to some extent, only conjecture—yet there is enough of dignity even in conjecture, wherewith to encounter a dream. I repeat it—astronomy has nothing to say against the Bible, but much in its favour. I love to walk around beneath this luminous arch, and to look at it as a mirror that reflects the glory of redemption. I love to see the moon walking in her beauty, I love to linger upon the glorious milky way, I love to let my eye traverse, even to the remotest boundary, this field of suns and stars, enlarged to the utmost by telescopic powers, and to contemplate it all as a part, and only a part, of the dominion, not only of my Creator but of my Redeemer; as illustrating the surpassing greatness of that plan of mercy by which I hope to be saved. I thank God that when I study the heavens, I find no other Theology there than that which the Bible teaches; and I come back to the Bible with a still firmer conviction that the Being who produced it is the same by whom the moon and the stars were ordained.

I may not enlarge farther upon the charac-

teristics of theological science, but must hasten to relieve your patience by hinting at some of its USES. Suffer me, however, before attempting to do this, to premise a single word in respect to the manner in which Theology must be studied, that its legitimate advantages may be secured.

Let me say then, it must be studied with a suitable appreciation of its importance. It must be borne in mind that it as far exceeds all other sciences, as the interests of eternity exceed the interests of time; especially that the truths which it involves have a direct practical and personal bearing upon every human being. It must be studied with an implicit confidence in the divine testimony: the point being once settled that the Bible contains a revelation from God, the simple question must be in respect to the meaning of the record—it is for reason to decide what the record contains—it is for faith to receive it with the simplicity of a little child. It must be studied with the aid of all the helps within our reach; for though we have a right to sit in judgment on the productions of uninspired men, and indeed have no right to receive

them merely upon trust, yet they may often prove to us fountains of light. And finally, it must be studied with fervent prayer to the Father of lights for that spiritual illumination —that guidance into all truth, which is promised to the meek, the humble, the earnest disciple. Remember, my young friends, that none of all the great ends which theological science is designed to answer, can ever be accomplished, if it is regarded as a mere intellectual exercise: you must recognize its dread relations to your own spirit; its influence must penetrate into the secret chambers of your soul—to the very fountains of thought and feeling, or your attainments, however extensive, will only minister to an aggravated condemnation.

In adverting to some of the uses of theological science, it is obvious to remark that it is of peculiar importance to that class of young men who intend to give their lives to the ministry. Unhappily there is no lack of examples by which to demonstrate the folly of persons entering the sacred office with the most slender theological attainments: they set up to be teachers when they need to be

taught; and the consequence is, not only that they always remain at a low point both of respectability and of usefulness, despite even of what genius may, in some cases, do to supply the deficiency, but they actually bring dishonour upon their holy vocation—they blunt the edge of the sword of the Spirit; they throw an unnatural feebleness into God's own ordinance, which He designed should operate with mighty power. Possibly it may occur to you that these remarks are scarcely appropriate here, on the ground that this is not the place to study divinity, and that you are looking forward to a regular theological course as preparatory to your occupying the pulpit. But believe me, your theological course may begin, ought to begin, even here; that is, you may connect, should connect, more or less of theological reading with your literary and scientific pursuits; especially should you read with attention some portion of the Bible every day, and *that* as a source of theological knowledge, as well as of spiritual improvement. And let me say, the relish that you contract for this kind of study while you are in college, may not improbably decide, in a

great measure, the spirit with which you will hereafter pursue your theological course, and ultimately the extent of your theological attainments, and even the amount of your ministerial usefulness.

But, as I intimated at the commencement of my discourse, it is not to ministers alone that a knowledge of this noble science is important: listen then to two or three considerations which may illustrate its utility to all classes.

The first is, that it is adapted to purify the intellectual vision. It is a law of our nature that, while the heart receives impressions through the medium of the intellect, the intellect in turn is affected, in no small degree, by the state of the heart. We have seen that the influence which Theology is fitted to exert upon the heart is a quickening and purifying influence; and that that state of the affections which is hereby produced, necessarily reacts with mighty power to invigorate and improve the intellectual faculties. The consequence is that the mind that is not only familiar with divine truth, but is habitually under its practical influence, is better prepared for the

investigation of truth of every other kind; inasmuch as the passions are supposed to be quiet, the conscience in a good degree void of offence, and the whole inner man in a state favourable to close attention and earnest effort. I know that other causes may operate, do operate, to waken men's minds into vigorous exercise; but this fact does not militate against my position—it still remains true that divine truth works wonders upon man's intellect, and that those who have intellectually accomplished most for the world, are those whose minds and hearts have been open to the Theology of the Bible.

Another advantage arising from the study of this science is, that it gives a greatly increased value to every other branch of knowledge. Human science of every kind has its use; but when viewed merely by itself, it looks not beyond the convenience and comfort of the present life. Astronomy ascertains the laws of the heavens, and reveals to our vision and our admiration a vast field of light and beauty. Chemistry investigates the composition of material substances, and explains the changes which occur in their constituent parts. Bot-

any describes and arranges the plants and the flowers that regale us by their beauty and fragrance. Geology carries its torch into the very bowels of the earth, and shows us the formation and structure, the position and direction, of the various substances which compose it. Philosophy, in its application to the mind, analyzes its various faculties, and searches out, so far as it may, the causes of all the phenomena of the intellectual man. Now, if any or all these sciences be considered apart from Theology, you do not get even a glimpse of their real glory—they have manifestly an ultimate reference to something which your thoughts do not reach. But let Theology appropriate them to her use—let *her* say what the philosophy both of the material and of the immaterial is good for, and you shall see both the one and the other gathering to themselves fresh dignity, as they brighten into a glorious illustration of the perfections of God. Theology stands by the astronomer, as he searches out new wonders in the heavens, and tells him that in every star that glitters is to be seen the hand of his heavenly Father. Theology accompanies the botanist in his excursions over

the hills and through the vallies, and reminds him that each lovely tint on each blooming flower, is a witness to God's abounding love. Theology whispers in the ear of the philosopher that those noble faculties which constitute the subject of his inquiry, are kindled up for an eternal existence, and mark him for a glorious or an awful destiny. Theology sits by the side of the historian, when he makes out the record of the virtues and vices, the achievments and sufferings, of past generations, and counsels him to remember that that is only the record of what has been accomplished, or permitted, or overruled, by an ever wise and active providence. Theology puts herself in communion even with the man of taste and imagination, with the votary of music and poetry and eloquence, and points upward to that more perfect state, in which there will be every thing to enrapture and refine and exalt. In a word, be your acquisitions what they may, Theology will add incomparably to their value, by connecting with them the idea of God and of eternity.

Theological science pursued with a right spirit, is fitted at once to humble and exalt man.

It is fitted to humble him, inasmuch as it furnishes him with a striking illustration of the feebleness of his own powers. Hast thou, by unyielding perseverance, made thyself a Bacon in the philosophy of mind, or a Cuvier in the philosophy of matter; and hast thou begun, in the spirit of vain glory, to repose in the unworthy reflection that thou canst climb every height and fathom every depth; and art thou ready to bow down in a sort of idolatrous homage before thine own intellect—come then to the Bible, and set thyself to grapple with some of its mysteries, and in the result thou shalt have a demonstration of thine intellectual impotence. Thou canst not proceed a step farther than the lamp of inspiration guides thee; thou hast laboured and laboured to scatter that darkness, but it remains as thick and deep as ever. And when Theology has taught thee thine ignorance, let it teach thee thine unworthiness also; for it is a mirror into which thou canst not look, but the features of moral deformity force themselves upon thee. I will say nothing here of the direct representations which Theology gives of the character of man; but look you

at the character of God—contemplate his omniscience, his purity, his majesty, and say whether Job was not justified when he declared, in a similar view, that he abhorred himself, and repented in dust and ashes. Contemplate the mighty sacrifice that has been made for man's redemption, and say what the character of man must be, when no less sacrifice than this could avail for his deliverance. Contemplate the description which the Bible has given of the woes upon woes that must constitute the final doom of the ungodly; and say what must be the measure of guilt, with which unrepenting, unrenewed man is chargeable. Suppose thou art thyself already enrolled among the saved, yet time has been when thou wert an alien under the curse; and if thou art asked for the history of the change, thine answer is, "By the grace of God I am what I am." Oh yes, there is every thing in Theology to make man humble. Let him study it then, for the garments of humility become him.

And yet it exalts as well as humbles. Nay there is exaltation in the very humiliation; for in those abasing views which Theology gives

man of himself, there is an influence that elevates him into an intimate communion with God; that transforms him into a near resemblance to God. And how can it be otherwise than that that mind should be exalted, that lives habitually in a region of pure and sublime thought; that finds its frequent, even its daily employment, in investigating those subjects into which angels desire to look? Be it so that such a mind may inhabit a feeble and crazy frame; be it that it may be associated with earthly poverty, and be the object of earthly scorn, and be as little heeded by the votaries of fashion and vanity, as if it were nothing better than the soul of the beast that goeth downward—still there is an inherent dignity and excellence in that mind, which renders it a grateful object to the eye of angels, and which will hereafter secure to it a place among the bright ministers around the throne. Study the science of Theology—study it with a right spirit; for it will exalt thee even to Heaven.

And this leads me to say that the study of Theology commends itself to our regard, as an important part of our training for immortality.

What are the inhabitants of Heaven but a vast theological society, prosecuting their researches in the light of the throne and the light of the Lamb? What are all those shining ranks of angels—what the cherubim that smile—what the seraphim that glow—what the ransomed bearing palms and wearing crowns, with CALVARY inscribed upon them—what are all these, I ask, but a great company which no man can number, of theological students, whose faculties are to be employed forever in penetrating farther and farther into the depths of the divine character and government? *There* is creation, providence, redemption—each a glorious volume, spread out by the divine hand, to awaken and employ all the energies of those immortal minds; and when each shall have been studied millions of ages, and shall have given forth continually new treasures of light and glory, all the depths of the Godhead will still remain to be explored. If such then is to be the everlasting employment of the inhabitants of Heaven, how fitting that those inhabitants of earth who expect ere long to join that glorified community, should familiarize themselves to this employment, in the

prospect of the transition that awaits them! If it is desirable that the student who comes to college, should have had his mind disciplined, in some degree, by previous study, in order that he may make the best use of the advantages for intellectual culture which are here enjoyed, is it not of infinitely greater moment that he who is to find his everlasting employment and enjoyment in being a student of God's works and ways, should enter upon the next stage of his existence, with faculties as enlarged, with affections as pure, as the most diligent and devout contemplation of God's truth can produce?

I must stop here, young gentlemen, for I have already detained you too long; and besides, we have reached a point at which, of all others, I could desire to leave you—a point from which your eye is fixed upon Heaven. To Heaven then, let it be directed, as the eye of a pilgrim is directed to some good land toward which he is travelling. When you are oppressed with a sense of the imperfection of your knowledge, and the weakness of your faculties, look up to Heaven as a region where you shall no longer see through a glass darkly,

and where your faculties shall operate with an unwearied and immortal energy. When life's cares and griefs weigh upon you, look up to Heaven, and remember that there the weary and sorrowful find rest. When you come to be separated in life, and thrown into different spheres and different regions, look up to Heaven as the place where all the faithful shall meet at last. But forget not that Heaven shall be the home of the faithful only; that for those who trust not, obey not, there remaineth an inheritance of perpetual sadness. Reigning Saviour, make them all thy trusting and obedient disciples, that they may honour thee by acceptable service on earth, and ascend and dwell with thee afterwards!

A DISCOURSE

DELIVERED ON THE OCCASION OF THE DEATH

OF

DAVID G. AIKIN,

A MEMBER OF THE SENIOR CLASS

OF THE

COLLEGE OF NEW JERSEY.

BY

M. B. HOPE,

PROFESSOR OF BELLES LETTRES.

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SERMON.

Psalm xxxvii. 37, 38:—Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

The dread of death, is the most universal, as well as the strongest, of all living instincts. It is idle for any human being to pretend exemption from its dominion. It exists as a mere instinct; independently of any rational grounds for apprehension, in regard to its future consequences. It is apparent in full force in the lowest reptile and insect; notwithstanding the dogma of the naturalists, that they are insusceptible of pain. It seems to be a condition of life in every form, implanted by the Creator, as a means of its preservation from the effects of casualty or violence.

This shrinking from death, in the case of the human race, is greatly strengthened by the rational grounds of dread, as to what the consequences may be. The mere love of life would render even annihilation appalling. But there exists beyond this, in every human bosom, however degraded or depraved, an obscure conviction that death is not annihilation; that the consciousness of the soul will survive, and that its personal identity is continued beyond the death of the body. And the conviction is much clearer, and stronger still, that if the conscious being is preserved, its state must be determined by its present character. And inasmuch as the conscience of every human being testifies that he is fallen

and guilty, the inference is irresistable, that his future condition must be a subject of great and anxious apprehension. He may have been able to keep the consequences of his guilt at bay in some degree, by the various occupations and devices of life; but he knows that there is within his own bosom, an instrument of torture, which he was sure was placed there, for purposes of punishment; and which he knows he will not always be able to evade. The whole constitution of his moral being testifies too clearly to be mistaken, that he is in relation to another and infinitely higher being, whose favor is indispensable to his happiness; and also that this relation is all disordered. On every hand, therefore, he is surrounded by circumstances which conspire to render death an anxious and appalling thing. He may shut his eyes to the danger, and divert his thoughts from its threatening impendency: but he knows that this will no more avert these dreaded evils, than the convulsive shrinking of the poor criminal will stay the descending axe of the guillotine, or the dead-fall of the gallows. He may call to his support whatever of doubt or scepticism he may be able; but doubt or scepticism on such a subject, is but a poor and ghastly support. It is like the marauder, hunted down and overtaken by the ministers of justice, impressing into his defence, a few craven slaves, whose services are reluctantly rendered, and who are themselves trembling and ghastly with fear. And when the conflict comes, as come it does, deserted, confounded and overwhelmed, he finds himself seized and dragged in terror to judgment and execution. In plain sober fact, to every human being, conscious of guilt, and unpardoned, death is appalling in the last degree: and it is reasonable; it is right that it should be.

Notwithstanding the universal dread of death spring-

ing out of the very heart of humanity, the scriptures uniformly claim that this king of terrors has been vanquished by the Lord Jesus Christ, on behalf of his people; and that death, to the Christian believer, is no longer an object of rational apprehension, but the handmaid of grace and the minister of glory. Nor is it only by revealing an adequate provision for his release from the evils of life and the condemnation of guilt, that they claim on behalf of the Christian, to have cast a light from heaven upon the appalling gloom of the grave; but they everywhere, as in our text, set the death of the righteous, in broad and bold contrast, with that of the wicked, as a great and constant *fact*, in human experience. The end of the one is peace; that of the other destruction.

It has long been common to cite the dying testimony of men, both good and bad, in evidence of the truth of religion. It is said, and we believe is universally admitted, that in no single case, has the Christian ever regretted his religious devotion when he came to die; and on the other hand, it is the common, if not the universal experience, of those who were not Christians, to deplore their neglect of religion in life and health, and generally to grasp at the last moment after some religious support, with frenzied and desperate eagerness; or failing in this, to die in unutterable agony of spirit.

This is certainly a strong testimony to the importance and truth of religion. But is there any certainty that this testimony is well founded. Is it more influential or more emphatic than the testimony of the lives of these same men. That it is *honest*, no one will doubt; for death is at least an *honest hour*. But may not this testimony be mistaken or enthusiastic? May it not be the result of fear, induced by mere education? This is im-

plied in what is often said, and more often thought, by the careless and the sceptical. That it is not so, is capable of demonstration, thus:

There is in every man a "*moral sense*," which is the inlet of moral truth, just as the bodily senses take in the truths of outward nature. This moral sense when honestly and fairly exercised, is just as certain and correct in its perceptions, as are the external senses. The reason why all men do not see fundamentally alike, on the subject of religion, just as they see alike in the world of sense or of science, is that they are full of prejudice. The visual medium of the moral sense is colored and distorted by sin. But let that medium be purified,—let prejudice be set aside, and it is as unerring, within its own proper limits, as our intuitive perception of any other truths. It will no more accept what is false, in the great elements of religious or moral truth, than the intellect will, in matters of science. The moral faculties will no more mislead us, when fairly and honestly exercised, in regard to the doctrines of God, of sin, and of our accountability, than the intellectual faculties will, in admitting the fundamental axioms of mathematics, or natural philosophy. To suppose otherwise, would be just as much an impeachment of the Creator, as to suppose that our senses deceive us. It would be to suppose that God had made man to mock him with uncertainty touching his highest interests. It is incredible. It is impossible. Now if all men, when stripped of prejudice, and called to testify upon the great elementary truths of religion, as is confessedly the case with dying men, give one concurrent and undeviating testimony, as they do, then it is just as certain that the truth thus testified to, is really true, as that the disc of the moon is round and not square, or that the sun is the source of light and not of darkness. It is

a matter of simple perception. It is not the result of a long and intricate chain of reasoning. The truths of religion are not innate in the mind, they are not cognitions of the reason, any more than the truths of science. But the mind is so constituted, that when they are once revealed to the moral sense, they are apprehended and recognized as true, just as the understanding accepts as true, that two and two are four, or that every effect must have a cause. The uniform testimony of dying men, that there is a reality in religion, therefore, is just as conclusive as the uniform testimony of mankind, to the truth of the information received through the outward senses. And if a rare case of exception to this general testimony should be found, we would put alongside of analogous cases of physical or mental deficiency in regard to matters of sense or science. There are some, who, from defective eyes, cannot see the difference between totally different colors; between red and blue, or green and yellow. So, it would not be very strange, if we should find persons with a moral sense so disordered, as not to be able to discriminate truth from falsehood. They may be either cases of moral malformation; or, what is more probable, the defect may be the result of crime or disease. But they cannot shake our confidence in the unanimous conviction, and concurring testimony of all the world besides. We accept, therefore, as indubitably genuine, the experience of dying Christians. It is no outbreak of enthusiasm, but true and veritable reality. So are the terrors of the impenitent, and unpardoned; not wild and disordered *phantoms*, but sober, living, undoubted *truths*, in human experience.

Death may be resolved into two distinct effects: the one is the dissolution of the body; the other is the change in the condition of the undying spirit. It is im-

portant to notice this distinction; because religion alters neither the fact, nor the repugnance to the first. The dread of dissolution is a mere instinct of life, which neither springs from reason, nor submits to its control. The best Christian who ever lived, when forced into the conflict with death, may instinctively resist its approaches. Like the Apostle, he may "desire to depart," and he may be "confident, knowing that when he is absent from the body, he is present with the Lord," and yet there is a blind and uncontrollable instinctive repugnance to the physical act of dissolution. Unthinking men sometimes construe this, as falsifying the Christian's professions of willingness to die. But it is not so. With this mere instinct, religion has nothing to do; except indirectly, by overbearing it, by means of affections of a higher and more controlling kind. "The body indeed is dead," says the Apostle, making this very distinction, "because of sin,"—thus much of the evil is unavoidable—"but the spirit is life because of righteousness." It is the condition of the spirit in its relations to God, and its intrinsic happiness or misery, that religion controls. It is this which distinguishes the death of a man, from that of a worm. It is here that the sting resides. It is the uncertain destiny of the spirit, which makes death so solemn, so important an event; and it is precisely this which religion removes. The sting of death is sin, and the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ. It is by taking away the curse of the law, through the satisfaction rendered by the Saviour, by thus reconciling man to his Maker, by pouring the light of heaven upon his immortality, and by purifying his soul and pouring into it the constant stream of perfect blessedness, that religion gives us the victory over death.

It is in virtue of these triumphs over its most formidable powers, that death is ours. It is because it is no longer the gateway to perdition,—no longer the occasion of eternal unchangeable misery,—no longer the means of confronting the corrupt and guilty soul with a pure and angry God,—no longer the executioner of divine and endless punishment; it is because it is no longer an *evil*, that death is ours. Nor is this all. It is not a barren victory, that Christ has achieved for his people. He has not only stripped this dreadful foe of his terrors, but converted him into a friend. Death to the Christian, in the spiritual and true sense of the word, is not only, not an evil, but to the believer, it is a positive blessing. It is not a penalty, but a promise. It is not a minister of vengeance, but a servant of grace. His instinct may shrink back, but his heart does not fear,—nay welcomes it, as a true benefactor, as a companion and guide to the heavenly world. The grave may be narrow; but it is the gateway to glory. It may be dark, but it opens upon the light of immortality. "Precious in the sight of the Lord, is the death of his saints."

These reflections are naturally suggested by the scene before us. It is the unanimous testimony of those who witnessed the last sickness of our departed friend, that it furnished a most beautiful and edifying illustration of the power and triumphs of religious truth. This, indeed, is just what all who knew him well, would have expected. From early infancy, his character is said to have been remarkable for propriety and correctness; and since he has professed to be a subject of the renewing grace of God, he has steadily maintained a consistent and edifying walk. It is not meant to assert, that he was faultless, either as a man or a Christian. The warmth of his temperament would sometimes betray him into impa-

tience and irritability of temper, which occasioned him much sorrow; and in his own judgment a besetting sin of his life, was what he termed his pride of heart. But surely we may say that where sin abounded, grace superabounded. For he was constantly humbling himself in view of these very imperfections, deplored by none so much as himself,—I might almost say, visible to none but himself.

I presume I speak the universal feeling of the institution to which he belonged, when I say, that no member of it has possessed, in a higher degree, the confidence and respect of all, even the most thoughtless on religious subjects, among us. He was a living embodiment of correctness and fidelity of Christian principle, and sincerity and warmth of Christian feeling. Without the remotest appearance of obtrusiveness, he was seldom remiss in the performance of any duty, whether public, social or personal.

I have been favored with the sight of full memoranda of the leading incidents of his last sickness; from which the want of time, however, forbids me now to draw at any considerable length. The leading characteristics of his experience, during this trying period, are tenderness of conscience, in view of all his past failures; an humbling sense of his own character and deserts as a sinner, together with overflowing gratitude to Christ as a Saviour; an ardent affection for his Christian friends; and an irrepressible and all absorbing desire for the salvation of such as he knew to be strangers to genuine piety. He seldom spoke without giving expression to one or other of these Christian experiences. The last mentioned desire drew from him on several occasions, the most solemn appeals, and the most affecting expostulations, addressed to impenitent friends. But these were

scenes too sacred to the parties interested, to be made the subject of public description. God grant that they may never forget the earnestness and anxiety of their dying friend, till they are led to Christ.

He was never weary of descanting on the preciousness of the Saviour. When intense bodily pain extorted from him expressions of restlessness or impatience, he would instantly recallthem, when reminded of the love and sufferings and glory of Christ, and give vent, in their place to strains of self abasement, gratitude and joyous hope. The simple name of Jesus, would at once recall him from the wildest of those mental wanderings, which occasionally marked the latter stages of his disease. During the severest of his painful trials, his faith never wavered for a single moment; and often rose from the heart broken accents of penitence, to seek expression in the triumphant language of the inspired Apostle. "O how wonderful," he exclaimed, "that God should raise *me* up to glory. Thanks be unto God who giveth us the victory through our Lord Jesus Christ." "Oh," said he again, "I am perfectly willing to die. How happy it will be, to be with Jesus, to be at rest. I am weary, *weary*. You cannot appreciate what it is to be weary." When asked if it was still true, in the language of that beautiful hymn, that

> "Jesus can make a dying bed
> Feel soft as downy pillows are?"

He answered, "Yes, it *is* true—blessed Jesus." "I shall soon," said he again, "be with my Jesus, and there meet my father and mother, and relations and friends. How sweet—how transporting—how enrapturing the thought!" His feelings towards the close repeatedly sought expression in the melody of those well known hymns, which have so often served to waft the spirits of

God's people from scenes of suffering and death, to the throne of immortal light and glory :

"Jerusalem, my happy home,
Name ever dear to me."

"There is a land of pure delight,
Where saints immortal reign."

"Think," said he, "of that word *reign*, we do not know what it means here." He enjoyed especially the singing of the hymns beginning,

"On Jordan's stormy banks I stand,
And cast a wishful eye," &c.

and that other,

"I would not live alway : I ask not to stay
Where storm after storm rises dark o'er the way."

To the bereaved relations and personal friends of our deceased young friend, let me say that amidst the pain which such a loss must occasion, there is everything to comfort your bleeding hearts. Oh what a difference between the death of a Christian and one who is not! Nor let your hearts linger in despondency over the untimely blight of your too fond hopes of his future usefulness. He, for whose service these hopes were enlisted, saw that his work on earth was done ; or it may be, he saw that this very death, may, in fulfilment of your highest hopes, and in answer to your prayers accomplish more than his life. And then he is not lost to the cause of Christ. He is only transferred to a higher sphere of service. That character, mature, correct and lovely as it was, though clouded with imperfections and sin, has already burst into a fulness of beauty and strength, such as years of earthly toil and trial, could never have produced ; and such as your highest anticipations or imaginings could never have reached. Oh what light, resplendent and glorious, does the gospel shed upon these otherwise dark and mysterious dispen-

sations. Those long cherished hopes of his usefulness, so grateful to your hearts, were only in the bud; but now behold them suddenly expanded in all the beauty and fragrance of heaven. The weary servant of Christ, has become to the eye of your faith, a seraph in glory. The poor toil worn missionary by anticipation, is suddenly transformed into a glorified saint; or it may be, clothed with the knowledge and power of the upper world, returned again as a ministering spirit to you, and to the dark race, for whose salvation he was preparing to labor. These thoughts which Christianity suggests, may not indeed, rob this bereavement of all its bitterness,—for it was intended that you should feel it,—but they alter its whole character. They take it out of the class of evils, and place it in the class of blessings. This may not rob the shaft of its point, but it takes away its poisoned *barb*. It may not prevent the pain of the wound, but it applies a balm, that soothes and ultimately heals it. To you, too, this affliction, if sanctified, not only differs from the "sorrow of the world;" it is its very opposite. The one is a proof of paternal love; the other the infliction of judicial wrath. The one is a means of grace, the other an earnest of eternal death. The exhortation is, therefore, neither unmeaning nor unnecessary, "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." What strength, what life, should it infuse into the weak, afflicted, fainting Christian, to know that "the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us."

To those among his associates, who like him professed to be followers of Christ, his life furnished a precious and beautiful example of Christian character and duty. The respect inspired by his life, and the universal and

heartfelt sorrow for his death, are a striking proof, how much simple goodness can accomplish. With no factitious advantages, with no remarkable brilliancy of parts, with only a sound and disciplined mind, solid attainments in scholarship, and high moral culture, such as every one among us may attain, if he will, he has left to us an example and an influence, which those who have once felt, will never cease to feel. The admonition which his life and death have left us, is to this effect;—that if we would make our influence felt, if we would do good to others, the great thing is to attain a high degree of goodness ourselves. There is no power so little valued, as the power of simple goodness; and yet there is none comparable with it in efficiency or permanency. He did not, as no wise man will, neglect the diligent cultivation of his intellect, or the attainment of knowledge. But his cultivation and his attainments were subordinate to his high, steady, moral and religious aims. It was for this, that we will remember him; and it was for this, that we will cherish and love and honor his memory. His religion was not, as genuine religion never is, fitful or transitory. It was genial, steady and consistent. To exert his power, you must cultivate his spirit, and emulate his devotional character. The power of doing good, lies not in what is termed address: nor in studying how we can say the best things in the most impressive way,—not in forced exhortations to duty, and still less in censorious criminations for its neglect, but in cultivating the heart, in keeping up the glow of genuine religious principle and fervor, in keeping our light burning, not in cold phosphorescent flashes, but in a warm and steady flame. It is the power of grace in the heart, and not the conventional language of religion on the lips, that is the true source of moral power in society.

Never absent from his post without cause, and never neglecting his duties as a student, he was the last man among us to countenance that mistaken zeal, which prompts some good young men to neglect their studies, for the purpose of embarking prematurely on the great work of teaching others; instead of seeking to qualify themselves to enter upon that work in due season, with a well cultivated and well stored mind. Nor, on the other hand, did he allow, as too many do, successful attention to his studies, to draw him off entirely from timely efforts to do good. Many who hear me can bear affecting testimony to this fact. You can recall his affectionate, sincere and sometimes earnest hints and admonitions, wrung from him by a sense of his duty and your danger;—admonitions which his diffidence strove to repress, but only rendered more beautiful, and more pungent by the effort. His vacations were spent chiefly in laboring to do good; and we have reason to believe that many, after his cold remains have mouldered back to dust, will yet rise up to call him blessed. His Sunday School classes, of both colours, shared largely in his sympathies and prayers; and the sad testimonies they have given of grief for his loss, is the best proof of the extent of that loss, in their unsophisticated but truthful judgment. Oh can it be, that his solemn warnings and affectionate entreaties shall be lost upon those young hearts. "Tell them," said he, with almost his dying breath, "I shall never see them again,—tell them to love Jesus," and then added, "none but Jesus, none but Jesus."

Notwithstanding the personal engrossment of the final and single-handed struggle with the king of terrors, he had still time and sensibility left, to feel for his impenitent friends and companions in College. Possessed with

a calm assurance of his own salvation, through grace, his anxieties were deep and exciting, in consequence of what he felt to be the awful danger of many of his friends. Standing upon the threshold of eternity, he was appalled not by his own danger but yours: and from that awful limit of possible salvation, he sends back his affecting expostulations and entreaties, to those whom he has left in the bondage of guilt. For some of you he risked his still undecided chance for life, in the hope of persuading you, by personal solicitation, to accept the blessed offers of peace and salvation. Suffer me to recall to you these precious and costly admonitions of your late companion and friend. What, my dear young friends, must be your danger, when at such a moment, when life with all its precious interests was trembling in the balance, he felt constrained to exhaust his ebbing strength, and expend his last breath, in kind warnings for your good. Surely it is a testimony whose force you cannot but feel, both to his affection and your peril. And if he, thus standing on the verge of life, and bathed in the approaching effulgence of eternity, had such conceptions of your state, O is it unreasonable to urge you to reflection and anxiety on your own behalf.

To all his fellow students, I could wish to be the mere mouth, to give utterance to the solemn lessons that are now streaming from that voiceless coffin; or rather may I not say, the mouth of God, speaking in powerful but silent tones, from the lips of your companion now sealed forever. For after all, we should take a sadly defective view of this providence, if we should fail to see in it the hand, and hear in it the voice of God. Yes, He it is, who speaks to you from the death bed, the coffin and the grave of Aikin. He it was that sent him here to confirm by his modest, beautiful, consistent and believing example, our faith in

the truth and power of the promises. It was His forbearance that spared you, who are unprepared,—perhaps conscious in your own bosom that you are covered with defilement, and reeking with guilt in the sight of God,—while he strove to wake your slumbering consciences, by calling from your side one who was all ready for his summons. Let me entreat you to ask yourselves the question, if the bolt that has fallen at your feet, and lays your daily companion prostrate before you, had stricken you down, what must have been your destiny for ever? And let me remind you that it was owing to no foresight, or skill, or power of your own, that it did not. The shield that protects you, is held over your head by the unseen hand of that Saviour, whom you slight and neglect, or perhaps malign. If you will not be startled by a sense of your danger, will you not be moved by the mercy and forbearance which has thus spared you; perhaps some of you through sickness and danger as threatening as that of your friend. And if these considerations, thus enforced by the voice of God over the grave of your companion, should fail to move you, then I ask in unfeigned anxiety, what hope have you that you will ever be arrested and saved. Can it be, that any who hears me is so wedded to destructive sin, already so hardened in waywardness and disobedience to God, that a providence so close, so affecting, so solemn, makes no impression on his heart? If I speak to one such person, let me ask again what reasonable hope he can have, that anything will arrest him, or break the power of sin over his soul? Many of you have pious, praying parents and friends, interceding for you with an anxiety you cannot conceive;—an anxiety that would be turned into agony, did they know, as you do, the extent of your wanderings. Let me in this day of your merciful visitation, affectionately urge and entreat

you—let me come down, as it were, and personally implore you, to consider your ways, and turn unto the Lord your Redeemer, lest his anger should be kindled but a little and ye perish from the way. The day is coming when you too must lie down in pain and weariness, to die. And Oh if you have not Christ when you come to die, what will you do? How different will be your closing struggle to those who witness it. How appalling even to the heart of a stranger, should you die among strangers; how agonising to that of your friends, if you should die in their bosom! No voice of comfort from the coffin or the grave to soothe the anguish of your parents, or heal the bleeding hearts of your fond sisters. "Poor young men," to use the compassionate language of that voice which we shall hear no more, when told that some of his classmates had called to enquire for him, "Poor young men, if they go on as they are, they will lose heaven." To whom among you, is this dark saying to be fulfilled? Will not some who hear me devote the remainder of this sad day to pondering their relations to God, and weighing the question, what they must do to be saved? And may we not hope that this precious death may be the beginning of better days among us?

SERMON.

A NATION'S GRATITUDE—did it come up truly, warmly, purely from the universal heart—how sublime the idea, how grand and rich the tribute poured upon the footstool of Jehovah's throne! A *nation's gratitude*—were it likened to a vast sea, how many are the rills, which supply its deep waters; how pleasing is the thought that they may be traced by an inquisitive fancy back to countless homes and unnumbered hearts, to infinite scenes and secrets of comfort and of joy. But is ours such a national gratitude? Do we, as a people, render even such a stinted recompense to the Great Ruler for another prolonged period of forbearance and of bounty? Indeed, many do not to-day pause to think upon God and His goodness. But to gain from a portion of our great communities a recognition of Divine Providence in its benign aspects, is an accomplishment which evinces the still tenacious hold of religious sentiments, and proves that Atheism, amid all our ungodliness, has not yet stamped its indelible title upon the nation's soul; has not yet raised the cruel shout of triumph at the nation's apostasy. No more profound reason for gratitude exists, than that, with the "Thanks giving Day" of the stern and noble old Fathers of New England and all its clusters of domestic and wider associations, there yet lives so much of the essential religious spirit and feeling of those pious Fathers. We have not yet forgotten that there have been most wonderful providences in our history, and for the memory of these, if for nothing fuller and better in motive, we still can exclaim that there is a God in the Heavens and there is an homage due Him, which we cannot refuse.

I am aware that to many, very many, this must be a sad day. The heavens of their experience have not merely been wisely shaded and variegated by passing clouds, but they have been overspread and darkened by long storms of sorrow and of gloom. But am I asking too exacting a

tribute for God, even from such, when I claim that they too are not exempt from the demand for thankfulness? For has there not been a modification,or an aleviation or a diminution of even the heaviest cause of grief? Has there not been something warded off, which was anticipated with a dreadful probability? Has there not been something favoring added, which was not hoped for?

Adversity may have varied and diminished, but has not wholly destroyed our prosperity. And when we lose sight of private and personal pains or diminutions of good, and give a generous glance over our country's yearl xperience we cannot but be impressed with the vastness of the scene of physical blessings. Abate what you in justice may from the sum of good in consequence of commercial embarrassments, the disadvantageous balance of trade, and pecuniary stringency, of crime and vice and poverty and luxury, of sharp and even violent strife over points of civil duty, involving great political interests, and also at the same time touching some sacred and inviolable rights of conscience, of the disturbance of antagonistic elements mingled, but far from being feeble or inactive, in our mighty Union—abate and subtract all this, and there yet remains an amount of good to be thankful for, perhaps fully equal to that of any year subject to our memory. Our immense vallies, cultured hills, rank praries and broad savannahs,have poured forth their riches into the marts of commerce and along the groaning highways of transportation. Other lands may have been as productive as ours; but certainly none other has sustained so great a population so blessed with general comfort, with intellectual, social, moral and religious privileges. But boasting should not now be our purpose, nor should the tenor of our thoughts be towards the increase of national pride. There is a Divine lesson taught in all this which goes so much towards the patronage of a dangerous, selfish feeling; which lesson we are very ready to study superficially. God should surely win from us a generous and an earnest gratitude. A pleasing sight it ever is to Him to see hearts beating with thankfulness; so that He can perceive that upon them at least,He has not wasted the riches of His benevolence. Now I trust that I shall not say any thing to you which will interfere with these pulsations of a pure delight. My desire is to quicken the flow of those feelings which in all sincerity we should experience this day, and should proffer as an acceptable offering to our God. I am not about to take this opportunity to travel

over debateable ground, whereon politics and religion may have a controversy. But I do intend to direct your thoughts, provided you are disposed, to a specific theme which has occupied mine, and which will confine our view to one comprehensive fact in our national blessings; from which fact our thanksgivings may break out and ramble away over the whole field of individual and general good, and of Divine benefactions.

The passage of Scripture, which suggests and commends my subject, is

1 *Thess.* v. 21. "PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD.

So perverse, self-interested, and contracted, is the human soul, that it is a most difficult lesson to learn and practice, to make the concession to others of that which we claim for ourselves. Some men have always asserted for themselves the right of personal inquiry, decision and action, and yet have proceeded, as if this assumption on their own part were inconsistent with or exclusive of a similar right on the part of others.

In this exclusive assumption lies the germ of all despotism in its hydra-headed forms. The monster has thus entwined his huge folds around every precious right of man, and as he has tightened the coils, humanity has writhed and groaned and gasped in the agonies of apparent death. I repeat it, *some* men have ever claimed the right of free inquiry for themselves, refusing its extension to others. The *right*, then, to a limited extent, has always been known and insisted on. The privilege of thinking and acting on opinion claims birth-right the with commencement of the race. But its restriction is well nigh as aged as its existence. It has been claimed exclusively by individuals and clans and orders and sects, by autocracies and oligarchies of some kind, civil and ecclesiastical, domestic and philosopical.—This stupendous intellectual covetousness, this monopoly of speculative and practical thought, has been the author of most of those extensive evils which have been inflicted on mankind by bodies and successions of men holding power, whether physical or political, moral or spiritual. To the denial of the first right of individual man, freedom of inquiry on all subjects, may be traced many of those distortions which disfigure the face of society, and many of those split and shattered ruins which line the track of history.

When we find the sanction of Divine truth attaching to a principle, which has been wrought out of the painful

convolutions of human thought, and the disturbing convulsions of political change, we rest upon that principle not only as a valid social idea, but also as a vital article of religious faith. Such is the principle, both in its earthly career and in its Divine commendation, which we are considering. I presume that *freedom of inquiry*, even on the highest questions, is recognized as an original right, nay more, as an original and fundamental duty of man, when the Apostle says, "Prove all things; hold fast that which is good." It must be the right of *somebody*. And the struggle between every species of intolerance and true freedom is, whether it be the right of *everybody*. It has been claimed and held as the privilege of some men; from the clenched and convulsive grasp of exclusiveness, the effort of truth has been to wrest the doctrine and hold it high before the glad gaze of the world—*it is the privilege of man*. Its extent, then, is the question in controversy. And so long as selfishness rages in the hearts of men, it will be a fiercely controverted point. It may be safe from conquest, but it will be a distant period when it will be exempt from assault.

I know of no idea, which may be regarded as so generally recognized by us as a people, or which may be esteemed as the *first principle* of our institutions, as the privilege of *free inquiry*, as the right of *all*. As so distinguished in character, position and power, it may form the nucleus around which we may cluster some appropriate thoughts.

The true *meaning and nature* of the right should first be considered. It is by no means a privilege granted to any man to believe and act as he pleases. That would be the proclamation of anarchy. That would be the death warrant of true constitutional liberty. That would not only lay the axe at the root of the tree of our national glory, but it would wield the weapon with merciless, rapid, hard blows, till the tree with its ripening fruits would totter and plunge into the gulf of ruin. No man has a right to disbelieve in the claims of justice or of love, in the social and political privileges of others, in the supremacy of law, in the inviolability of life. A practical disbelief of these essential truths, manifests that instead of an individual's rejoicing in the right of free inquiry, he had been abusing or rather acting upon some wretched distortion of the right. An independent, unbiassed judgment, a truly free intellect never conducts to such an abominable infidelity as to moral truth and social duties.

The man flies to the wrong defence, who, arrested in a

career of crime, claims to be acting on the right of private judgment and the practice of his own opinions. If this license, whose limits cannot be discerned, except as they finally disappear in the deepest gloom of moral night, be the true doctrine, then may it be settled that freedom of thought is incompatible with the law of God, the practice of virtue and the existence of organized society—in fine, inconsistent with the honor of God and the highest interests of man. Doubtless these abuses of the sacred idea have often afforded the plausible pretexts which have been set forth by political and spiritual despotism, as the reason for taking the right from the mass and placing universal mind under the most frightful of all interdicts—the injunction of intellectual death. Perhaps, too, at certain eras, this high-handed and intolerant assumption was in certain respects well for the enthralled nations. It may in times of general ignorance and predominant brutal passions, have constituted a temporary safeguard against a disastrous torrent of licentiousness of sentiment and deed. The spiritual tyranny of the Roman Church, the awful influences which it invoked over credulous multitudes, undoubtedly in some degree restrained the turbulent elements of society in the Middle Ages, and laid a pressure upon the upheaval of low, general passion, which no other power at that time could exert. It did this under the control of Divine Providence; but when we search out the secret motives of that power, which were certainly most ambitious, selfish and mercenary, we find reason for bitter condemnation rather than for gratitude. And, indeed, that hierarchy formed, encouraged and perpetuated that very ignorance and moral torpor, which made its power serviceable. Its spirit and its policy are not dead yet.

The history of human opinion, as well as a wise present observation, show us then, that an unlimited license, an absolute independence of all reason, morality and truth, constitutes not the genuine idea of mental freedom, of unrestricted inquiry. On the contrary, *inquiry* itself suggests the existence of some real truth to be inquired into. It presupposes a freedom not *from* truth, but *after* truth. It proceeds on the presumption that there must be some valuable knowledge respecting man in his individual, social, political, moral, and eternal relations, which can be arrived at. The right demanded is simply freedom to *seek after* such knowledge—not freedom from knowledge, from principle, from justice, from morality. The independence con-

tended for in this march of mind is independence from authority in the place of argument, from force in the place of persuasion, from prescription in the place of reason, from great names in the place of good logic, from the quackery of antique falsehoods in the place of the simple aliment of eternal truth. We are not looking anxiously around for white-headed sages from whom we must take opinions on trust, but we are looking for those great principles themselves, which stand fresh and vigorous and unblenched, after the beatings of centuries of winters and the burnings of ages of summers, after the hail and storm of revolutions, after the growlings of disappointed ambition and the murderous intentions of jealous despots. It is that freedom, which in its investigations meets with no overpowering rebuke from self-constituted authority, from domineering dogmatism; which feels that it justly possesses the prerogative of plainly questioning the past, and of disputing on fair grounds whatever of falsity has been so current as to grow into undoubted truth. In fine, it is that independence of mind, which, conscious of individual responsibility for opinions, can feel justified in receiving nothing but upon satisfactory evidence. There is, too, an evidence satisfactory to dullness and indolence, which cannot and ought not to meet with the assent of a truly independent and active mind. Some would fain regard freedom of inquiry as constituting a release from all necessity and responsibility of holding opinions—turning the individual out upon the great common of thought, to roam about, seeking no path of truth and no goal of purpose—allowing him to be the possessor of those ordinary sentiments only, which irresistible experience daily forces upon him. In opposition to an idea so repulsive to moral obligation, as well as to mental activity, I maintain that freedom of inquiry, while it gives a scope for thought, unrestricted except by truth and reason, also stimulates to the highest exercise of the mental powers. It removes the barriers which ages of oppression and haughty authority had reared, but it cannot remove that obligation of earnest investigation after truth, which is imposed by the attitude of man amid the universe, and by his sacred relations to his Creator. It pushes the mind forward over ancient prejudices and sectarian privileges, but it inspires it with caution, and bids it have a keen look-out for the land-marks of truth. True intellectual independence not only makes a man willing to receive, but also to find arguments in support of valuable principles—it holds him not in a waiting pos-

ture, but it sets him on an eager pursuit—it rids him from the undue influence of those silly yet powerful prejudices which all are apt to acquire from education, local habits and provincial customs, and then it urges him to range over the wide world, to "prove all things: hold fast that which is good."

Such is a descriptive definition of the right, the duty, or the idea of freedom of inquiry. Of course in perfection as a practical effort on the part of man, must carry with it the *right of expression.* Freedom of thought is not complete without freedom of speech. And in our time freedom of speech is nearly synonymous with freedom of the press.—The former may be speech to thousands—the latter is speech to millions. Yet around all expression of thought there must lie at least the same restrictions of propriety and of morality, which we have found necessary to true freedom of inquiry. The high characteristics of their origin must distinguish the spread and progress of the mental conceptions. Then, amid the treasures of truth God has laid up for us, freedom of inquiry will not be the reckless waste of sin, but the careful husbanding of virtue, laying up stores not only to supply the wants of an earthly mental maturity, but to sustain the activity of an eternal spiritual life.

I would now turn your attention to a brief notice of some prominent points in the *history* of this valuable principle of freedom of mind.

There are incidents of interest touching it in ancient history; but during that portion of time it never assumed that distinctness and prominence as a principle, which would require us to notice its fortunes in a general review. Portions of the history of the Christian Church are brilliant with the struggles of martyred men in behalf of this great right. These struggles, though unsuccessful under the dominant might of despotism, were preparatory to a more successful effort. The first *prevalent* assertion of this free spirit in modern history was made by Luther and his associates. Its special application by them was made to religious belief; and the fire of new spiritual life in that wonderful man drove him on, without any such specific determination in the outset, to a claim of mental freedom which has won, through many subsequent vicissitudes, a title of right and of long possession which cannot be invalidated. To the Spirit and the Providence of God in the internal and outward life of that man, the world is laden with an ob-

ligation which it has not begun to appreciate. The infidel historian may pass him by scornfully—the narrow-minded Puseyite bigot may regard him as an innovator worthy only of condemnation, because he breaks up, with a most unrelenting energy, his unchristian theory of church unity—they both, from opposite extremes, but display their own littleness of soul. But the true lover of his race will not forget him when he wishes to fill up the galaxy of his moral heroes. The protest of the reformed religion may indeed be deemed the charter of freedom of inquiry. Another luminous article was added to that charter when "the covenant" was subscribed; when Huguenots by hundreds of thousands chose banishment from beautiful France, rather than yield to the behests of an ungodly hierarchy; when Baxter and thousands of ministers were ejected from their livings for free thought and speech; when Bunyan was placed in the grave of his prison to achieve, as he suffered for conscience sake, his immortality; when a little bark, freighted with exiles, yet buoyant with the noble free principles they were transplanting to a new and more worthy soil, breasted the resisting ocean, and rode the chilled and angry waters off Plymouth's forbidding coast. But in these instances the appropriation of the principle was mainly to one purpose—that of religious opinion and practice—one, indeed, around which the contest would naturally be the most severe, and the mightiest forces of the human soul, renewed or unrenewed, would be arrayed on either side.

It was reserved for the act and the struggle which separated us from the British crown to give the broadest extension and significance to the principle. We have made it applicable to every question in which the interests of man are involved—we re-assert the original truth, that it is the prerogative of the very human nature itself—we propound it as the necessary basis of every reform, the first step in all progress. The agitation and strife of that great civil event would have been unmeaning on any other ground. It was not the mere redress of some ordinary or long-standing grievances which constituted the secret impulse with the leading minds of that period. They saw that these vexations were but the results of an arrogant and unjust denial of some original rights—these were the ulcerations—the virus ran deeper in the system. When we contemplate an association of ideas pervading the world, which ages had served only to cement, and in which religion and politics had been commingled until the union seemed to be

essential to the existence of each—when we reflect that almost every step of the human mind had been taken with infantile timidity in the leading-strings of authority, self-constituted and usurping—when the absurd plea of legitimacy in Church and State had held the profound wonder of nations, till it seemed like touching the sceptre of Omnipotence to dispute the hoary claim—when we think of such a past, with so scanty light thrown from it on the future, surely no achievement of human progress was so daring, so perilous, so grand, yet so mighty and magnificent with hope, as the establishment, the national enthronement of the right of free inquiry with all its correlated rights, by every act of our political and constitutional reform. It may indeed be asked with surprise, how could any people weak physically, and yet from their country and position, prospectively immense from the first, enter on such an undertaking; thus expecting a future empire in vastness to gather, in harmony and homogeneity and unity, around the sacred nucleus of the young and compact republic? How came it that so many had such confidence in their grand principle, thus privileged with so unusual and complete a liberty? In answering such an inquiry we investigate the primal and most efficient elements of our national character. Yet it is worth the moment's glance we can give it.

Leaving out, then, those who took no special interest in this important struggle, or who opposed it in its revolutionary purpose, and those many who were influenced rather by the excitement and the hope of personal advancement, there are left two main classes, who from principle devoted themselves to the achievement of freedom. And their views of the just freedom of the human mind arose from two sources. The first class comprised those who, by political study, through habits of speculative thought on the rights of man, joined with philanthropic desire, had arrived at this idea as the true and only basis upon which to start and maintain a radical reform. The most active and justly distinguished leader of this class was Thomas Jefferson. The other class was formed of those whose ancestors had fought for religious freedom in the old world, and who had sought the new for it, who cherished as their most precious right a free, individual appeal to the Bible, and who hated, next to sin, that system of Church despotism, which had ever been the strongest bastion of the citadel of moral evil. By their inheritance and use of freedom on points of religious faith, this large class were well prepar-

ed for the extension of like freedom to all questions of social and political importance. In this class stood most of the New England men. Under these leaders, with principles from such sources, and purposes framed from such principles, the achievement, for long periods so hopeless, could not but be finally successful.

We may also see quite distinct marks designating to a great extent similar sections working for the maintenance and spread of the same precious idea now. I think I may announce, as a proposition which none of my audience will dispute, that in this land the Protestant form of the Christian religion, through the pulpit and through the press, in the home and in the school, is the efficient advocate and promoter of freedom of inquiry—of the real emancipation of the human mind.

The history of progress on such a subject as this is instructive. It shows how slowly any important truth is worked out—how gradually it dawns upon the general mind—how toilsome the ascent by which it climbs to its zenith to illuminate the race. It shows, also, how unphilosophical as well as unkind are those chilling discouragements which some ever seek to cast over every enterprise of progress and enlarged benevolence, by pointing with ominous looks to the magnitude of the undertaking, and then to the feebleness of the means. Those men of tender hearts, but iron wills, yielded not to the dismal force of this contrast, when they met in solemn conclave in the old State House in Philadelphia, and, knowing the perils of the crisis and peering almost hopelessly into the thickening gloom which sett'ed over the land, still held forth upon their brawny arms the new-born child of liberty, for the nation to kiss and adore as its sovereign. Surely the picture of the world's condition was more deeply shaded at the period of the Reformation than it is now, and there were plenty to recommend inaction and despair. But the Samson of that epoch broke like untwisted tow the cords of traitorous sophistry which would have bound him in the lap of Rome, and thanks to God the locks of the stern old Reformer were never shorn off—yea, a hair of his head was never touched by the seductive and cruel Delilah.

That twenty millions of people are, to a great extent, educated in the belief and united for the maintenance of the doctrine of free inquiry on every question, which involves even their highest interests, is certainly no disproportionate and contemptible ground of hope respecting the

more speedy and successful improvement of our race. Nor can we claim an exclusive privilege on this intensely interesting subject. We may have the practical working and full application of the principle more than any other people. But it would be impossible in the intercourse of modern times to arrest the progress of the spirit. Modern literature embalms, ornaments, and spreads it, whether in the grave dissertation on politics, religion, or philosophy; in the light romance, or in the national song. Almost every religious enterprise of America or Britain is founded on it; and, wherever the adventurous missionary of the Cross goes, he asserts it, because his success must depend upon the concession of the right. Religion, literature, colonization, commerce and the eager spirit of political crusade, are disseminating widely this free spirit, this idea of mental emancipation. Through these various modes it is penetrating every nation of Europe, it leaves spots of light along the dark belt of the African coast, it rouses even the effeminate millions of Southern Asia, it will not find the snowy peaks and gloomy gorges of the Himalayahs an unconquerable barrier, and though ont he track of an unjust war, it would even now press into the jealous ports of China. Thousands of Italians wander exiled from their sunny homes, from their gorgeous, romantic land, because they have dared to question the usurpations which bear the seal of feudalism and the Papacy. But suppose you that they leave not tens of thousands behind who will think,and plan, and work, in spite of the prison or the inquisition, and the patrol of the Austrian? Is there no strong and simple principle pervading all these convulsions, revolutions and counter-revolutions, these attempts to bind monarchical power by rigid rules of constitutional rights, or else to overthrow it, which have characterized the history of continental Europe for the past few years? Yes, indeed—the spirit of intellectual freedom assumes the responsibiiity of these commotions. And it may well glory in the assumption; for it is the soul of all heroism—it has been purified in the fires of martyrdom—it has had time to compact its strength and elaborate its penetrating keenness, as it has lingered in the dungeons of intolerance—it has had material enough to feed the passion of a holy vengeance in the infinite mass of human wrongs upon which it has spent the study of centuries. Who wonders that the thinking masses of England and America adore this spirit, as they see it embodied and exalted in the character of that noble Hungarian exile, whom we are longing

to welcome to our shores? The attitude of the civilized world is interesting, peculiar, critical. The position of the semi-barbarous world is that of acknowledged subjection to the power of civilization. The application of a thorough and unsparing investigation is now beginning to be made to every subject which involves the well-being of the human family. There is immensely more of deep, discriminating, suggestive thought in our literature, amid a dangerous increase indeed of that which is superficial and vicious, than there ever has been—thought which fearlessly uproots and overturns ancient absurdities, pretensions and sins—thought kindled by the fire of benevolence.—This is the time for Americans, and especially for American Christians who hope much for the kingdom of the Redeemer from all this, to labor for the diffusion of those ideas which we understand as constituting our true greatness.—But I must stop at the threshold of the history of a principle so attractive that it would lead me beyond the limits of your patience.

Let me, then, in the way of a practical appropriation of this received idea, turn your thoughts towards the *spirit* which we should cherish and cultivate among ourselves, the *applications* we have a right to make of the principle described, and incidentally the *dangers* we should guard against. Herein I have laid out work enough for a long dissertation; I can therefore but briefly touch on some prominet particulars.

The spirit I would urge, as incumbent on the possession of the high privilege, is that of love of truth, candour, patience, and an earnest devotion to investigation as lengthy as life, willingness to receive new ideas and doctrines and new aspects of old subjects, and true and cordial liberality towards those of opposing sentiments. This may seem like asking perfection both of intellect and of character. Yet it is not too exalted a spirit when the value of the interests involved is considered. It is indeed distasteful to bigotry, narrow-mindedness and ultra selfishness. And happily it does condemn and scorn these. For these have forged the shackles of all mental and moral slavery. Our hearts are ever liable to their influence, and feel it more than we are aware of. I do not anticipate that on the bare mention of such a spirit every man will be charmed with it and embrace it. I well know that we all demand it in all men, with the exception of ourselves. It is the spirit of the Gospel, and therefore it never will become the spirit of the human heart without effort and Divine grace.

We often think it is the gentle, presiding genius over our sentiments, until we are brought in contact with an opposer of those sentiments, and then we find how readily it is ejected from our character by intolerance. It is a rare spirit.—The partisanship of the times smothers it. The heat of controversy scorches it, till its features can hardly be recognized. It vanishes, not like the angel who visited Gideon in the smoke of a grateful and generous sacrifice, but in the smoke of unhallowed passion. Yet just this spirit do we eminently need in some *applications* of the principle of freedom of inquiry, current at the present time. We need it in reference to *theological and religious questions.* It is needless to remind you how for ages any such employment of free inquiry has been denied as the rankest heresy.—Temporal power with us no longer lays its remorsdless hand upon the daring investigator of the claims of Church supremacy or theological dogmas. But there is too often, among those whose religious standing is honorable, and deservedly so, a spirit of proscription, a rigidity of orthodoxy, the whispered suspicion, or the open charge of unsoundness in the faith, where the individual marked is but giving a fair scope to his investigations, a keen scent of little heresies, rather than a strong love for large and noble truths; all of which may subject the object thereof to undeserved suffering or an arrested influence, scarcely inferior to temporal penalties "To prove all things, hold fast that which is good," does not require this refusal to concede the same privilege to others. There may be error in what our fathers held, and there may be a perpetuation of the error in our inherited sentiments. And we shall certainly be surprised if our posterity do not find much error among all that we have gathered for truth; if they do not we shall think either more of our wisdom or less of their acuteness. Free discussion on these points, which most intimately involves the well-being of men, the progress of the Gospel and the glory of God, is prèeminently demanded. Where we differ let it be in charity. Ou religion, freedom of inquiry, with its correlates freedom of speech and of the press, can be the only tenable ground with us, unless we desire to turn every district into a battle-field. For who will essay to describe the varieties of religious belief which press forward their claims among us? This freedom we must especially make prominent and insist upon, with those millions who come upon us under the pressure of poverty, or in the hope of advancement from the dominion of that

religious system, the cardinal doctrine of which is the denial of the freedom of the individual mind in the matter of religion. We would not merely enjoy the right ourselves, but we would press it upon the acceptance of others. We would seek to make them feel *their obligation* to use it.—Let this idea once enter the Papal system, by becoming familiar to the masses under it, and like the slow-moving, but irresistible wedge, it will rive it into fragments. Yet in this application there is peculiar necessity for the spirit inculcated

On *political questions* no one can complain justly of the most critical use of our conceded freedom of inquiry and of expression. Still the *spirit* must be remembered and cherished herein, too. It is over this field of thought and opinion that we have nationally asserted our fullest liberty. Our system is a splendid lie without it. We invite as the safeguard of our independence, the most severe scrutiny of the acts of our rulers. This argues no disrespect of our constituted authorities—but only a laudable jealousy touching power committed to men who may err. Yet the sensitiveness, too often manifested when official wrong is surmised, or laid open, shows how difficult it is for us to allow, practically, what we so loudly assert in theory—the right of free and full investigation.

There are also many *social* questions, respecting the rights and the wrongs of society, and thus involving the combined happiness or misery of millions, which demand but do not gain the most candid and most rigid scrutiny. Many are thinking on these things, and the safety against wrong and disorganizing conclusions will lie mainly in the fact that many more, and the best minds too, give their thoughts to them. Matters of legal reform, questions about crime and penalty, ideas respecting labor, capital, competition, protection, doctrines about property and the national domain—these are more than points in politics or hobbies for reformers—they are getting into the minds of the masses—they are gradually disintegrating old parties by the power of a charm which addresses men in their nobler or their more impulsive sensibilities. Is there not a wide field here for the application of the rule of truth, "prove all things: hold fast that which is good." Can you hinder the application? Would you, if it promise better for man?

But the most prominent, attractive, yet agitating of all these social questions, involving, too, such mighty moral and political elements, is the existence and prospects of *Negro Slavery*—that most unsightly blot upon the fair ground of

freedom. No question since the first erection of the frame work of our government has required more of that spirit which has been described, and none has enlisted less. On the one side, the right of petition, and almost of opinion, has been denied, the charge of selfish interference has been hurled in the face, disruption and civil war have been the threats held up in terror, the fundamental principles of our institutions, applicable to all else, have been ruled out of the boundaries of this "peculiar institution," and even profound statesmen have made themselves the laughing-stock of the nation, by maintaining that it is the chief corner-stone of pure republicanism. No wonder, then, that on the other hand there have been unscrupulous recriminations, hasty and sweeping definitions, stimulating appeals, a most astonishing disregard of the prejudices and the modes of movement in the human mind, an assault upon an admitted evil, over constitutional adjustments and barriers, which however inconsistent with other received principles, are yet sacred while the instrument remains the bond of our union. Now why is all this? Cannot fellow-countrymen meet and discuss on better terms than these? Shall the right of inquiry be denied on the one side, and all charity and Christian forbearance be buried on the other, when the question in every moral, political and economical aspect is the most intricate which can be presented to the nation, and demands all its accumulated and concentrated wisdom, prudence, mental and moral power? Though the system with all its entai ed horrors has been weighed in the balance ef public opinion, and been found wanting to an awful degreo in justice, truth, safety and love, yet the maintenance of honor, faith and law must be considered as well as its extinction. On this subject I deem the most unwise, dangerous, and thus far happily unsuccessful movement or policy to be, any attempt to repress the fullest discussion and the most free expression. Such a task is not only impossibl, but were it possible, is directly antagonistic to republican fatih and destructive of true republican power. Call the matter misfortune, crime, evil, or what you please, when it swells to such a magnitude that it involves the well-being of three or four millions of the human family, when its miseries and painful necessities are brought to our own doors, and we freemen must look upon them, and may be called upon to inflict them, truly the idea of freedom is worthless if we cannot at least examine and discuss, yes, and "agitate."—You well know that I have not been accustomed to drag this

subject into the pulpit. and to obtrude it upon the noticd of those who think it out of place there ; but in the name of all that is sacred God's word, in our national history, in the spirit, purified by fire and blood, of mental and moral independence, I certainly may ask—is it henceforth to be the American doctrine that caucuses,and conventions,and committees, and parties, and editors, are to place an injunction touching this subject upon the minds of Northern Americans? are virtually to say, that we may export our sympathies to Hungary and Italy, but that there is no home-market for them, beyond a certain well known parallel of latitude ? If that be the doctrine, then I am no longer an American—I should blush to own the name. If I must adopt that doctrine then I must disown fellowship with the heroes of the revolution. This I deem the worst phase which this whole perplexing subject has assumed. Far rather would I see the Union perish, though that would lay upon my heart a weight of sorrow from which death alone could give relief, than to see the principle established that the humblest man shall by the terms of union be deprived of his right to "prove all things, and hold fast that which is good"; for a union with *such a principle* would be but the cruelest bond of despotism. As Americans and as men, we should ever assert that right as the final hope of the world. No extensive spread of liberal or christian sentiments can be expected without its pioneer work. Let it be then the aliment of our intellectual and moral life, and let its out-goings be with an energy tempered with a spirit, which humanity shall hail with delight and God shall crown with His favor.

I have not, my dear hearers, presented you a strictly religious theme on this occasion, nor have I desired to convert the pulpit into the tribune for political advocacy. But I have endeavored to bring up into a proper light, a principle on which we can all agree, and which touches closely our most important concerns as men and as christians. It would bear and would repay a deeper study and a more complete amplification. But this brief discussion of it may at least give us that appreciation of its value which will induce us ever to make a bold and faithful use of it—to act with an earnest obedience on the Apostolic injunction, "prove all things, hold fast that which is good." In all our relations in life God has blessed us. But to no one principle of admitted sanctity and validity can we trace the abundance of our national benefits so directly, as to this one—INDIVIDUAK AND UNIVERSAL FREEDOM OF INQUIRY.

AN

HISTORICAL ACCOUNT

OF

THE FIRST PRESBYTERIAN CHURCH

OF

PRINCETON, N. J.

Being a Sermon preached on Thanksgiving Day,
December 12, 1850,

By WILLIAM EDWARD SCHENCK,
PASTOR OF THAT CHURCH.

Princeton, N. J:
PRINTED BY JOHN T. ROBINSON.
1850.

PRINCETON, DEC. 13th, 1850.

REV. AND DEAR SIR:—At a meeting of the congregation of the First Presbyterian Church of Princeton, it was resolved, that the undersigned be a committee to request of you for publication, a copy of your excellent and interesting discourse, delivered on the morning of Thanksgiving Day.

Very respectfully and truly yours,

JAMES S. GREEN,
J. S. SCHANCK,
EMLEY OLDEN,
} *Committee.*

PRINCETON, DEC. 14th, 1850.

GENTLEMEN:—Your request on behalf of the congregation of the First Presbyterian Church, has been received, and a copy of the discourse referred to is sent herewith. Some parts of it, for want of time, were omitted in the delivery. I send it as first written. A number of matters connected with the subject, which could not be appropriately introduced into the body of the discourse, have also been added as marginal notes.

Very truly and respectfully,

Your Friend and Pastor,

WILLIAM EDWARD SCHENCK.

TO THE

CONGREGATION OF THE FIRST PRESBYTERIAN CHURCH

OF PRINCETON,

THIS SERMON, PUBLISHED AT THEIR REQUEST,

IS AFFECTIONATELY OFFERED BY THEIR PASTOR,

WITH AN HUMBLE HOPE

THAT IT MAY INCREASE THEIR LOVE TO THE CHURCH

OF THEIR FATHERS,

AND THUS TEND TO FIT THEM FOR JOINING AT LAST THE

CHURCH OF THE FIRST BORN ABOVE.

SERMON.

DEUT. 8. 2.—*Thou shalt remember all the way which the Lord thy God led thee.*

The histories of the past are lessons of divine instruction. If God doeth all things according to the counsel of his own will, then all the progress of events must be full of intimations of what his will has been. And as God is unchangeable, we may expect to see the same attributes, and the same general methods of dealing with his creatures, manifested in the future. Thus in a higher than any poetical sense, "coming events cast their shadows before," and the things that have been, are in an important degree indicative of the things that shall be. Could we make the experience of those who went before us *our own*, without waiting to be driven to its acquisition by the same painful process by which they reached it; how many bitter disappointments should we be spared. Upon what a vantage-ground should we be placed, from which to press forward along the pathway of life. How many costly, fatiguing, unprofitable, and dangerous experiments would we refrain from making. Had Israel obeyed the injunction of the text, how many of those chastisements from God, and inflictions by man; how many of those sins and sorrows, which are now recorded on every page of their subsequent history, had they never known.

But another remark more pertinent to the present

occasion is this—that forgetfulness of the past *is both a manifestation and a cause of present ingratitude.* So intimately connected are present mercies with those which went before, that we cannot suitably comprehend the value of the last links of the immeasurable chain, without some consideration of those remoter ones, through a dependence on which, these nearer links have been let down from heaven. Israel could not suitably thank God in after years for the peaceful rest of the land that flowed with milk and honey, without a recollection of the bitterness of the Egyptian bondage; of the perilous passage through the Red Sea; of the quails and the manna divinely provided for them; of the gushing waters flowing from the smitten rock; of the brazen serpent with its healing power set up before them; of the kings of Bashan and of Heshbon against whom God fought for them. And this was doubtless one of many reasons, why God inspired Moses to write out so full and so minute a record of the past, and why he so explicitly enjoined it on his people Israel, to "*remember all the way which the Lord their God had led them.*"

We would humbly hope, that as the Israelites might expect to be benefitted by a constant recollection of *their* past history, so we may not be unprofited by a review of that train of providential occurrences, through which we have come, as a church, to the enjoyment of the manifold blessings for which, in part, we are to day assembled to offer our united thanksgivings. I propose, then, on this occasion, to offer to you *some account of the origin and earlier history of this church** And I

* N. B. As the writer of this discourse has it in view, if the Lord will, to revise and extend this historical account at a future day, he will be truly thankful

shall endeavour so to do this, as to excite only such emotions as are accordant with the purpose for which we are assembled.

Neither this church or this town can look back to so remote an origin as can many others in our state. This is easily accounted for. Until a little after the beginning of the last century* what is now the one State of New Jersey, was two distinct provinces, owned by different proprietors, and under different colonial governments. Into East Jersey, emigration flowed through the towns nearest to the waters of New York: into West Jersey, through the ports on the Delaware. Thus it happened that this region being near the line which separated the two provinces, was to both of them a *frontier* region, and remained an unbroken wilderness until these two tides of emigration met. This was of course long after many of those more accessible places had become flourishing villages, and the institutions of religion had been thoroughly established therein. Only one hundred and seventy-three years ago, a traveller who passed over the spot on which Princeton now stands, in passing across from where New Brunswick to where Trenton is now built, describes the country as a continuous forest and says that he saw not one tame animal between the Raritan and the Delaware. He was obliged to secure an Indian guide who led him by an obscure footpath through the forest.† The first authentic trace of a settler in this vicinity is, that in the year 1685 one *Dr. Greenland* owned a plantation on the

to any who may communicate any historical details, or transmit any old documents of interest relating to the history of Princeton, its institutions, or former inhabitants.

* The two provinces were finally united April 15th, 1702.

† The name of this traveller was William Edmundson. See Watson's Annals of Philadelphia, page 91. note, referred to in Whitehead's East Jersey, page 95.

Millstone just without the limits of the present Borough.* In the year 1690 three or four additional settlers had purchased small tracts, and had begun to clear away the ancient forest. But in the year 1693, the celebrated William Penn, the founder of the commonwealth of Pennsylvania, and who was also a large owner of New Jersey soil, purchased two large tracts of land, comprehending with the exceptions above alluded to, the whole country for a circle of many miles around the spot where we are met to-day.† By his interest and influence a number of Quaker families were attracted hither. These were highly intelligent and industrious persons, who had originally come from England, having left their native country chiefly because of the annoyances and oppressions to which they were there exposed because of their religious persuasion.‡ They built not long after, probably not far from the year 1700, the Friends' Meeting-house at Stony Brook. In the venerable graveyard close by it, through many succeeding years, were interred the first settlers and early citizens of Princeton of all denominations, no other public place of burial being then opened any where in the vicinity. The descendants of some of

* There is in the Library of the N. J. Historical Society an ancient map of the plantations on the Raritan, Millstone, and other rivers. The plantation of Dr. Greenland is there marked down, and seems to have occupied the present farm of Capt Lavender or its vicinity. The date of this map is 1685.

† The tract on the north side of Stony Brook contained 5500 acres; that on the south side 6500. This last was sold entire in 1737 to Garret Schenck (the great-great-grand-father of the writer) and John Kovenhoven, both of Monmouth Co. A portion of it is still called from it first owner, Penn's Neck. The original Penn patent for this tract is still in the possession of Mr. William Smith Schenck of Penn's Neck.

‡ The chief among these Quaker settlers were Benjamin Clarke, (who settled at Perth Amboy in 1683; and thence came to Stony Brook in 1696;) John Hornor, Richard Stockton, John Olden, and Joseph Worth. Except Clarke, they all settled for a while at Piscataway, whence they all came hither at the same time, 1696. One Daniel Brimson, a son-in-law of Dr. Greenland, was living in this vicinity before 1690. A copy of his will is in the writer's possession, dated 1696, in which he leaves his plantation to his son, *Barefoot* Brimson.

these Quaker settlers still dwell numerously around us, and some of them still cultivate the very same fields from which their ancestors more than an hundred and fifty years ago, cleared off the primitive forest.

There were however others besides the Quakers who came in about the same time. As it is true of the early history of our entire country, so is it in particular true of that especial time in which this portion of New Jersey received the largest accessions to the number of inhabitants, and in which the settlement of this town and its vicinity was commenced, that God seemed so to order events in the old world as to drive hither its purest religion and its stoutest hearts. We have said that the forest here began to hear the sound of the woodman's axe about the year 1690. It was in 1685, only five years before, that the Edict of Nantes was revoked, and thousands of French Huguenots, were in consequence obliged to fly from their native land. Many of these came direct to this country. Others fled to England, but meeting many annoyances there under the intolerant government of King James the Second, thence crossed over to America. And although the mass of them settled elsewhere, yet many of these noble and heroic people, found their way hither and made their homes on Jersey soil.

From 1672 to 1678 a period reaching up to within twelve years of the first settlement of Princeton, the recently wealthy and flourishing country of the Hollanders was turned into a scene of turmoil, devastation, and blood. During the fearful struggles for their national existence, put forth by the Hollanders under William Prince of Orange against the combined power of France and England, the sluices which kept off the waters of

the ocean were thrown open, large sections of the country were submerged, and the inhabitants reduced from wealth to poverty. The whole nation, in its desperation, was at one time actually engaged in framing a plan for a national abandonment of their country, and an united emigration to some foreign land.* From the necessity for adopting so extreme a remedy they were saved by the intrepidity of their great leader; yet large numbers actually did migrate to this country. Many of these also, settled in New Jersey, bringing with them an invincible attachment to the faith of the Reformed Dutch Church, identical in doctrine with our own.

Still nearer to the period of which we speak, did James the Second of England, during his bigoted and intolerant reign of between three and four years, drive to our shores a large and most valuable portion of our early settlers. In England during his reign "Baxter was in jail; Howe was in exile; the Five Mile Act and the Conventicle Act were in full vigour; Puritan writers were compelled to resort to foreign or to secret presses; Puritan congregations could meet only by night or in waste places; and Puritan ministers were forced to preach in the garb of colliers or of sailors."†

The persecution of the Scotch had already continued for a long course of years before James mounted to the throne. Its great object was to reduce that Presbyterian people under the Episcopal yoke. For this end the most cruel and tyrannical laws were enacted, laws of which theEnglish bishops not only sanctioned the enactment itself, but also their fierce and bloody execution. "It was for episcopacy (says Hallam) that Scotland

* Grattan's History of the Netherlands, page 224.
† Macaulay's History of England vol. II. chapter 7.

beheld its houses burned, and its fields laid waste; that the Gospel was preached in its wilderness places by stealth; that its ministers had been shot in their prayers; husbands murdered before their wives; multitudes destroyed by the executioner, by massacre, in imprisonment, in exile and slavery; women tied to stakes on the sea-shore until the tide rose to overflow them."* But it was especially then, only two or three years before the settlement of Princeton, during that fearful period still spoken of as "*killing-time*," that the brutal Claverhouse and his associates were making the hills and glens of Scotland to resound with their blood-hound cries, and carrying desolation and butchery to the fireside of many a pious Covenanter. Neither the rich or poor, the high or low, male or female, the aged or the young, were safe from the insatiate fury of this diabolical persecutor. Multitudes who were spared a bloody end were crowded into government vessels which almost rivalled the African slaveship, and transported to America.

Just about this time the Providence of God so ordered affairs, that by those interested in the Province of East Jersey, a little book was written by George Scot of Pitlochie, and widely circulated among the Scottish people. In this book it was set forth, that whilst the whole force of the law was bent to suppress Presbyterian principles altogether, "a retreat, where by law a toleration is allowed, doth at present offer itself in America, and is no where else to be found in his majesty's dominions." It is not wonderful that multitudes of the persecuted Scotch eagerly embraced this invitation, and that henceforth East Jersey became an asylum for multitudes who brought hither their thorough system of education, their

* Hallam's Constitutional History, Vol. 3, p. 435.

unbending principle, and above all their pure religion, for the benefit of the then infant community; a benefit that shall continue to be felt as long as New Jersey continues to exist.

Accordingly in one of these very years of persecution we hear of the Deputy Governor of East Jersey writing to the proprietors in London, that "the Scots coming now and settling, advance the province more than it hath been advanced these ten years."* One of these pious Scots, by name Walton Ker, who was banished from Scotland in 1685, "for his faithful and conscientious adherence to God and his truth as professed by the church of Scotland," came with many of his countrymen to Monmouth county, where, chiefly through his instrumentality, the old Presbyterian congregation of Freehold was formed about the year 1692. Under the influence of that church during the lifetime of its founder, extensive revivals occurred, and the pure truth of the gospel and Presbyterianism together took early and deep root in that district of our state. "By which it appears (says the Rev. William Tennant in whose writings this fact is mentioned) that the devil and his instruments lost their aim in sending him from home, where it is unlikely he could ever have been so serviceable to Christ's kingdom as he has been here."† At various times since, many families which had in that church imbibed a knowledge of and a love for gospel truth, have removed from Monmouth county to this vicinity, and added much to the strength of this church and congregation.

* Letter of Deputy Governor Gawen Lawrie, found in Smith's History of N. J. page 177.

† Dr. Hodge's Constitutional History of the Presbyterian Church, Vol. ii. p. 24.

Thus did God in his wondrous providence prepare, and *just then* send to our state the noblest materials for building up a community and a church, which should be to the praise of the glory of his grace. And it seems to have been this extraordinary wave of immigration, from so many sources then rolled in upon New Jersey, which caused the rapid and general settlement of this central portion of the state. There are many names still among you which bear constant testimony that those who own them are descended from Huguenots, Covenanters, Hollanders and Puritans; an ancestry, than which earth can exhibit none nobler. It was written by one who has pryed extensively and accurately into this matter, that "there is more than one child in this village (of Princeton) in whose veins is *mingled* the blood of Puritans, Huguenots, English, (Protestant) Irish, and Germans."* Let those who bear such names and share such blood, remember what their ancestors endured as witnesses for the truth, and let them never cease to love that truth as held by the same church which those ancestors loved better than their own life-blood.

Although the first settlement was made in the year 1690, or thereabout, the town seems to have attained to no very considerable size, before the removal of the college from Newark hither in 1757. Concerning this long interval of more than half a century, no information has been obtained that is connected with my present subject. So inconsiderable indeed was the town as to size, that no thought of erecting a church or of maintaining regular public worship seems to have been

* Dr. Hodge's Const. Hist. of the Presbyterian Church, Vol. i. p. 71, note.

entertained. And this was perhaps the less necessary, because Presbyterian worship had been established within what was then deemed a church-going distance, both at Lawrenceville, then called Maidenhead, and at Pennington, then called Hopewell, as early as the year 1709. After this the church at Kingston was established about the year 1732.* Those of the church-going population who were not Quakers, seem to have attended one or the other of these three places of worship until a short time before the planting of the college here.

It appears from the records of the Presbytery of New Brunswick that on the 3d day of September, 1751, a year and a half before it was determined by the College Trustees to locate the college in Princeton, an application was made by the people of Princeton for preachers to be sent to them by the Presbytery, and also for leave to erect a church edifice. As preachers were asked of the Presbytery at the same time by the church at Kingston, then vacant by the recent death of the Rev. Eleazar Wales, the Presbytery resolved that "the supplies granted should be equally divided between Kingstown and Princetown." In reference to the second request it adopted the following minute, that "the Presbytery taking into consideration the case of Kingstown and Princetown, do judge it *not expedient* that there be two places of meeting on the Sabbath, but

* The exact date of the forming of the Kingston congregation cannot now, it is probable, be ascertained. The earliest information the writer has been able to obtain on the subject is, that the Rev. Eleazar Wales, who was many years the minister at Kingston, was enrolled in the Synod of Philadelphia in the year 1732. He was one of the members of that Synod, set off to the Presbytery of New Brunswick at its formation in 1738, as the Pastor of Kingston church, and took his seat at the first meeting of that Presbytery. It is highly probable, although not certain, that he preached at Kingston from his first entering the Synod in 1732. He died at a very advanced age, in 1750.

do recommend it to those that supply there, that they preach a lecture at Princetown if they can."* It is probable that the Presbytery deemed the place at that time too small and too near Kingston to have a separate church. But whatever may have been the ground of that decision, it does not seem to have satisfied the Princeton people, for in May, 1752, they again requested that half the supplies granted to Kingston, may be allowed to Princeton, to which the Presbytery answered that, "it cannot see any reason to alter its determination at present." In the year 1755, while the college was in building, we read once more that "a motion was made on behalf of Princeton for supplies, and for liberty to build a meeting-house there," and as the result of this reiterated request, that "the affair of Princeton being considered, the Presbytery *do grant liberty* to the people of said town to build a meeting-house, and also conclude to allow them supplies." The Rev. James Davenport, the Rev. Israel Read, and Rev. Samuel Kennedy were appointed supplies for certain Sabbaths named.† It is probable that supplies continued to be sent occasionally until the college hall was finished two years after, although in what part of the town or in what building they preached, cannot now be ascertained. These minutes of the Presbytery show that previous to the location of the college here, there must have been a considerable number of Presbyterians in the place, and that they had fully determined, before there was any likelihood of the college being here located, on having a church edifice and a regular divine service in the town.

* Records of New Brunswick Presbytery (old copy) on pages 179 and 180.
† Records of New Brunswick Presbytery, (new copy) pages 233 and 236.

As my present purpose leads me to speak of other matters only as they stand related to the history of this church, it is enough to say here respecting the establishment of the college, that it was founded in 1746, at Elizabethtown, and committed to the care of the learned and able Jonathan Dickinson, then pastor of the Presbyterian church in that town. He died just one year afterward, when the students were removed to Newark, and placed under the care of Rev. Aaron Burr, pastor of the Newark church, who became the second President of the College. It remained at Newark just ten years without having as yet owned any building, at the end of which time its Trustees resolved on selecting a permanent location where they might erect suitable buildings for its use. While they were selecting a position for it, New Brunswick came very near to obtaining its location there, but the offers of its inhabitants being deemed by the Trustees not sufficiently liberal, they entered into negotiations with the people of Princeton. It seems to have been chiefly through the intervention and offers of three wealthy and liberal citizens of the place, that its present site was finally agreed upon. These three persons were *John Stockton*, *John Hornor*, and *Thomas Leonard*, and their names ought ever to be held in honourable remembrance as distinguished benefactors of this town and every interest that it contains.*

It was in the month of November, 1756, when President Burr, having previously relinquished his pastoral charge in Newark, came to Princeton with a body of

* Besides giving certain lands to the College, these three gentlemen gave their bond for £1000 on condition of its being located in Princeton. This bond having been paid in full, was ordered by the College Trustees to be given up, April 13, 1769, as appears from a Minute on the College Records.

seventy students, and took possession of the new edifice.* In this building they found a Hall or Chapel suitably prepared for the worship of God. It is described by President Finley as "an elegant Hall of genteel workmanship, forty feet square, with a neatly finished front gallery. In it was placed a small, though exceeding good organ, which was obtained by a voluntary subscription. It was also ornamented on one side with a portrait of his late Majesty, (George the Second) at full length, and on the other side with a like picture of his Excellency, Governor Belcher, with the family arms neatly carved and gilt above it."† This Hall with its furniture was destroyed by the soldiery during the revolution, and more completely when the college was burned down in 1802. It was in this Hall, so far as can now be learned, that the first regular and settled public worship of God was commenced in Princeton.

Although the Presbytery had in 1755 given leave to erect a church building, its foundations were not laid until the year 1762. No sooner however had *President Burr* and the students come to Princeton, than divine service began to be held every Sabbath in the College Hall. This place of worship was attended not only by the students, but by many of the families from the village and the adjacent country, and these families at once formed the nucleus of the Princeton church. In this hall they rented their pews at an annual and stipulated price, as appears from a minute of the College Trustees in which "it is ordered that the pew-rents in the hall for the past year, be immediately paid to the

* The workmen commenced digging the College foundations on the 29th day of July, 1754.

† Extract from President Finley's account of the College, quoted in its "History, by a Graduate."

steward of the college, and on failure of compliance of any person, that such person forfeit his pew."* From which it appears that although the inhabitants had evinced a strong desire to prepare a place for the preaching of the gospel, they had not yet acquired that amount of love and respect for it, which would lead them to a ready and punctual payment of their just dues for hearing it preached.

It was a blessed event in the history not only of the newly established college, but also of the newly-formed congregation that God was pleased almost at once to grant them a glorious baptism of his Holy Spirit. President Burr had preached in the new College Hall only about six months when a blessed and wonderful revival of religion occurred. Respecting this revival we happily have the testimony of several eminent divines who were eye and ear witnesses. Its first manifestation was in the case of a student who was dangerously ill, and who while sick was awakened to a sense of his guilt. His conversation made an impression upon others, and theirs again upon yet more, so that the work became almost general before the President knew any thing of it. Misrepresentations were spread abroad, and some of the students were called home. The wicked companions of some left no method untried to recover their acquaintances to their former excess of riot, and in a few instances with a fatal success. Just before, the young men had given themselves up to their follies and their vices more than was common, and seemed to be filled with an unusual spirit of pride and contention, to the great grief of the worthy President. It is however

* Records of the College Trustees, quoted in Dr. Green's Notes, p. 328.

particularly noted, that at this very time there was a little praying circle among the students, who were wrestling for an outpouring of the Spirit. The Rev. William Tennent who was on the ground, says that not one member of the college missed the heavenly influence, in a greater or less degree; that the whole house was a Bochim; that he spoke personally with all the students save one, most of whom inquired with anxious solicitude what they must do to be saved. He declares that he saw in the college as astonishing a display of God's power and grace *as he ever saw or heard of.* A sense of God's holiness was so impressed on all hearts that only two or three of those who were before esteemed religious were not greatly shaken. Those who were convicted behaved as mourners at the funeral of a dear friend. "I never saw, (says he,) any who had clearer views of God, themselves, their duty, their defects, their impotence and misery, than they had in general. Every room had mourning inhabitants, their studies witnessed to their prayers. The work so far exceeded my most enlarged expectations that I was lost in surprise, and constrained often to say, 'Can it be true?' I cannot fully represent the glorious work. It will bear your most enlarged apprehensions of a work of grace. The glorious ray reached the Latin school, and much affected the master and a number of the scholars." And then Mr. Tennent distinctly adds, "*Nor was it confined to the students only, some others were awakened.*"* It was natural however that his attention as a stranger and a Trustee should be chiefly occupied with the college, and he has given us no further particulars re-

* Letter of the Rev. William Tennent, printed in the "Log College," p. 367.

specting the extent or depth of the work in the town. The Rev. Samuel Davies, in a letter written in Virginia about the same time, after speaking of the work in the college at Princeton, adds that "he has just been informed that a very hopeful religious concern spreads through the Jerseys, especially among young people." The Rev. William Tennent was in Princeton from Monday until Friday of one week earnestly engaged in preaching and conversing with those under serious impressions. He had the high satisfaction of seeing two of his own sons, then students of the college, "partake of the shower of blessing," and then went home, himself refreshed, to enjoy an almost equal shower of blessing, in his own church at Freehold. His brother, the Rev. Gilbert Tennent, then settled in Philadelphia, was also invited to give assistance, which he very gladly did, and writes "that he had all the evidence of the reality of the report concerning the extraordinary appearance of the divine power and presence there which could be in reason desired."* Thus early after the gospel began to be set forth in this place, did God exhibit the power of the foolishness of preaching. And in this glorious revival of which we have been speaking, we see the first of a series of works of grace in which God has manifested his power and mercy at various times in this town and college down to the present year.

This precious religious interest had hardly passed away, before the honoured and useful President Burr was removed by death. This occurred just two days before the first Commencement held in this place, 1757.

* Preface to Rev. Gilbert Tennent's volume of "Sermons on Important Subjects."

It would be quite foreign to our present purpose to speak of him or either of the other presidents except as they sustained the relation of preachers and spiritual advisers to this congregation. As a clergyman, probably no man at that time in New Jersey, was more beloved, respected, and influential than President Burr. All accounts concur in representing that "in the pulpit he shone with peculiar lustre; that he was fluent, copious, sublime, and persuasive."* During the season of revival, a season which in a peculiar degree calls for humility, fidelity, and sound judgment in a minister of Christ, Mr. Tennent says: "he never shone in my eyes as he does now. His good judgment and humility, his zeal and integrity greatly endeared him to me."†

He was succeeded by the illustrious *Jonathan Edwards*, whom the world consents to call the profoundest of uninspired theologians. It was of President Edwards that Dr. Chalmers wrote thus: "Him I have long esteemed the greatest of theologians, combining in a degree that is quite unexampled, the profoundly intellectual with the devotedly spiritual and sacred; and realizing in his own person a most rare yet most beautiful harmony between the simplicity of the Christian pastor on the one hand, and on the other all the strength and prowess of a giant in philosophy; so as at once to minister from Sabbath to Sabbath, and with most blessed effect, to the hearers of his plain congregation; and yet on the high fields of authorship to have traversed, in a way that none had ever done before him, the most inaccessible places, and achieved such a

* History of the College, p. 9.
† See the Letter already referred to in the "Log College," p. 369.

mastery as had never till his time been reached over the most arduous difficulties of our science."*

But Edwards came hither, only that he might pass hence to the skies; yet was it no ordinary privilege for the people and students of Princeton to have such a preacher and such a pastor, although it were only for six weeks. It is said that his first sermon here, which was on the unchangeableness of Christ, was long remembered in the place, and that during the few Sabbaths of his occupying the pulpit of the College Hall, he ministered to the great acceptance and profit of all his hearers. While he has left to America and to the world his invaluable writings and his immortal fame, upon this Town and College has especially devolved the honorable privilege of being the guardians of his tomb. Let them see to it that it is carefully preserved both from the wear of time, and the sacrilegious hand of the destroyer. Pilgrims from every part of Protestant Christendom have delighted to visit the spot where his remains are laid, and as his fame grows older and more venerable, increasing numbers will delight to read his epitaph and meditate there upon the splendours of those intellectual conquests which will one day be universally asknowledged to be more magnificent than the victories of a Bonaparte, or even the discoveries of a Columbus.†

After the death of Edwards, the pulpit of the College Hall was occupied for a year by the Rev. Jacob Green of Hanover (the father of the late venerated Dr.

* In a Letter from Dr. Chalmers to Dr. Stebbins of Northampton, dated May 20th, 1844.

† President Edwards, his wife, his son-in-law (though predecessor) President Burr, and his daughter, Mrs. Burr, were all buried in the Princeton graveyard within the course of one twelve-month.

Ashbel Green,) who had been appointed to act as Vice President of the College until another President should be installed. That next president was the Rev. *Samuel Davies* of Virginia, who entered upon his duties here on the 26th of July 1759. It is neither possible at present, or accordant with our immediate object to enter upon the many interesting things you might be told respecting this illustrious man. There is however, one fact to which I must advert for the encouragement of pious, praying mothers. President Davies was a child of prayers and vows, in reference to which he received the significant name of Samuel, and at his birth was wholly consecrated to the Lord. From that time his mother was assiduous in her prayers and efforts, and at the age of only twelve he began to manifest that he possessed the life and power of true godliness. "The event proved that God accepted the consecrated boy, took him under his especial care, furnished him for, and took him into the service of his church, prospered his labours with remarkable success, and not only blessed him, but made him a blessing" unto great multitudes.

President Davies was unquestionably one of the greatest pulpit orators our world has ever seen. In respect to subject matter, a comparison of their published discourses shows that he was decidedly the superior of the famous Whitefield. And although in some points of artistic declamation he may have been inferior, yet in many of the more important qualifications for a pulpit orator, the judgment of all Christendom seems to be reaching the conclusion that he was vastly the superior of Saurin and Massillon. I cannot resist the temptation to introduce here a description of his preaching, as written by a contemporary, who was himself no ordinary

preacher.* "Whenever he ascended the sacred desk, he seemed to have not only the attention, but all the various passions of his auditory entirely at his command. And as his personal appearance was august and venerable, yet benevolent and mild, so he could speak with the most commanding authority or melting tenderness, according to the variations of his subject. With what majesty and grandeur, with what energy and striking solemnity, with what powerful and almost irresistible eloquence would he illustrate the truths, and inculcate the duties of Christianity. Mount Sinai seemed to thunder from his lips, when he denounced the tremendous curses of the law, and sounded the dreadful alarm to guilty, secure, impenitent sinners. The solemn scenes of the last judgment seemed to rise in view when he arraigned, tried, and convicted self-deceivers, and formal hypocrites. And how did the balm of Gilead distil from his lips when he exhibited a bleeding, dying Saviour to sinful mortals, as a sovereign Remedy for the wounded heart and anguished conscience. In a word whatever subject he undertook, persuasive eloquence dwelt upon his tongue, and his audience was all attention. He spoke as on the borders of eternity, and as viewing the glories and terrors of an unseen world, and conveyed the most grand and affecting ideas of these important realities."† And although nature had bestowed on him her choicest gifts of body,

* Rev. David Bostwick of New York City. See preface to the 5th edition of Davies' Sermons, printed in N. York by Allen in 1792. Vol. 1. pages 67 and 68.

† A gentleman who heard Mr. Davies preach the sermon found among his printed works, on Luke x: 41, 42, "And Jesus answered and said unto her, Martha, Martha, &c.," afterwards told Dr. A. Alexander that the mere enunciation of the text produced a greater effect on him than any sermon he had ever heard, so commanding was Mr. Davies' personal appearance, and so solemn and impressive his utterance. He never preached without his written sermon before him, yet he did not confine himself to it, but enlarged on any interesting theme.

mind and manner, a higher reason for his wonderful power and success may easily be gathered from his private writings. "To imbibe the spirit of Christianity, (says he in a private letter to a friend)* *to maintain a secret walk with God, to be holy as he is holy, this is the labour, this is the work.* Perhaps once in three or four months, I preach in some measure as I could wish; that is, I preach as in the sight of God, and as if I were to step from the pulpit to the supreme tribunal. I feel my subject. I melt into tears or I shudder with horror, when I denounce the terrors of the Lord. I glow, I soar in sacred exstacies, when the love of Jesus is my theme, and as Baxter was wont to express it, in lines more striking to me than all the fine poetry in the world—

> I preach as if I ne'er should preach again,
> And as a dying man to dying men.

But alas! I soon flag, my devotions languish, and my zeal cools. It is really an *afflictive* thought that I serve so good a Master with so much inconstancy; but so it is, and *my soul mourns on that account.*" How does this language of Davies remind us of the very similar declaration of the apostle Paul: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

But this gifted man was destined soon to follow his renowned predecessor. He died on the 4th day of February 1761, when only a little more than thirty-six

* Quoted in a sermon occasioned by his death, preached by Thomas Gibbons, D.D., at Haberdasher's-Hall, London, and prefixed to the edition of Davies' Sermons already spoken of.

years of age, after having lived and laboured in Princeton a few days more than eighteen months. And we may again say, how blessed must have been the privilege enjoyed by the people of this town in common with the students, of sitting even for that length of time, under the ministry of such a man.

As the early conversion of President Davies has been mentioned for the encouragement of faithful mothers, so another fact may afford a lofty example for mourning parents. When the corpse of her son was laid in the coffin in yonder contiguous mansion of the College Presidents, his pious and noble-hearted mother stood viewing it attentively for some moments, and then remarked, "There is the son of my prayers and of my hopes; my only son, my only earthly supporter; but *there is the will of God, and I am satisfied.*" The noble mother was worthy of so noble a son.*

The next President of the College, and of course the next regular preacher to all who attended in the College Hall, was the Rev. *Dr. Samuel Finley.* He was installed as President on the 30th day of September, 1761, the same year in which Davies died. In him we have one of those remarkable instances in which the Spirit of God begins his work in the heart in the years of early childhood, almost of infancy. He is said to have given forth indications of piety, almost as soon as he did of intelligence. At the tender age of only six years he voluntarily and firmly decided to become a minister of the gospel, and from that time was distin-

* The President's house was finished in 1758, in the month of August. President Davies was its first occupant. It is somewhat remarkable that of the four deceased Presidents who have lived in it, Davies is the only one who actually died in it.

guished not only for the closeness of his application, and an uncommon accuracy and proficiency in learning, but also for the immovable honesty of his moral and religious principles. He was born in Ireland, and came to America when in his nineteenth year.

It was during the ministry of Dr. Finley that the first church edifice was erected in Princeton, upon the same site occupied by the house in which we are now assembled.* We have already seen that in the year 1755, after a second application to that body, the Presbytery had given leave to erect such a building, as it seemed to be ardently desired by the citizens of the place. It is probable that the college also now desired it as earnestly as did the citizens, inasmuch as the crowds which began to resort to the annual commencement could no longer be contained in the College Chapel where the commencement services had heretofore been held. A long and tedious course of negotiation was therefore entered upon between the college corporation and the congregation, as to the site to be occupied, the kind of building to be erected, the relative proportions of the expense which each should bear, and the tenure by which the property should be held. The result of these negotiations was, that in April, 1762, about half of the College Trustees signed a paper of agreement, which in September following was ratified by the Trustees as a body. By this agreement the Trustees of the College gave to the congregation the lot of land which it has ever since occupied, to be theirs so long as it was used for the purposes of a Presbyterian church, the fee simple continuing however in the college corporation,

* Although upon the same site, it, as well as the second edifice were built with the side to the street.

until a new arrangement was made many years afterwards. The Trustees of the College also loaned to the congregation the sum of £700, to aid in the erection of the church, which sum was eventually repaid in full. By the same contract, the college had a right to the exclusive use of one side of the church gallery for the students, and to the whole house for three days at Commencement, as also at such other times as the President might desire it for public speaking.*

The exact date of the founding of that edifice, cannot now be ascertained, but it was certainly between April and September of that year, (1762), most probably soon after the former month, as Dr. John Woodhull, late of Freehold, states that in September of that year, when he entered college, "the walls of the church were up or partly up."† Notwithstanding the aid afforded by the college, it cost the congregation a long and severe struggle to get the building finished. It even seems probable that they were at one time almost ready to relinquish the undertaking, for in September of the year following (1763) a committee of the College Trustees was appointed, to arrange with the congregation for receiving back the lot of ground and the unfinished house thereon.‡ The severity of this struggle is also evident from the fact that the house was not completed until the beginning of the year 1766, nearly four years after the work was commenced.

During the building of the church, the congregation, which was very small, continued to worship in the

* See Dr. Green's Notes on the College, page 358.

† In a MS. letter, written to his son Rev. George S. Woodhull, and dated Feb. 11th, 1822, less than two years before Dr. Woodhull's death. From this letter many important facts are drawn in the progress of this narrative.

‡ Dr. Green's Notes, page 559.

College Hall. Its leading members at this time, according to Dr. Woodhull, were Richard Stockton, afterwards a signer of the Declaration of Independence; Ezekiel Forman; Dr. Timothy Wiggins; Jonathan Baldwin; Job Stockton; Mr. Sergeant; Richard Paterson, (father of Governor Paterson;) Jacob Scudder, at the Mill; and Abraham Cruser of Mapleton.

In the fall of the year, 1762, just after the erection of the church had been commenced, it pleased God again to pour out his Holy Spirit with an uncommon power. Of this revival, Dr. Woodhull, when he had become one of the aged fathers in the Presbyterian church, and had witnessed many and blessed revival scenes, writes that *it was the greatest he ever saw.* Its power, he informs us, was felt not only in college, but throughout the whole town, and extended some distance into the adjacent country. It especially extended throughout Mapleton, from Scudder's Mills to Kingston; a considerable number of families in that quarter being then connected with the Princeton congregation. He remarks that probably not a member of the college remained unaffected, while many in the town were brought under deep impressions. This revival lasted for about a year. It began in the Freshman class, of which Dr. Woodhull was then a member. "Almost as soon as the session commenced, this class met once in the week for prayer. One of the members became deeply impressed, and this affected the whole class. The other classes and the whole college, soon became much impressed. Every class became a praying society, and the whole college met once a week for prayer. Societies were also held by the students in the town and in the country around, especially at Ma-

pleton. There were two members of the Senior Class who were considered as opposers of the good work at first, yet both of these were afterwards preachers of the gospel." It was afterwards found that about *fifty* of the students, or one-half of those then in the institution, had been hopefully converted and brought to make a profession of religion. Of this number a large proportion afterwards devoted themselves to the work of the gospel ministry. What number was brought in from among the other portion of the congregation does not appear, but there is every probability that it was quite considerable. It was a very precious and a very solemn season.*

In November, 1763, just after this revival, Princeton received a visit from the celebrated *George Whitefield*, whose labours were at that time arousing the churches in Great Britain and America, and upon whom the eyes of the whole religious world were fixed. Whitefield spent some days in this town under the roof of President Finley, and while here preached several times. The particulars respecting his preaching and the results which followed it are now unknown. A tradition has come down to us that one of the most distinguished sons of Princeton, ever after ascribed his conversion to Whitefield's preaching. Whitefield's biographer simply remarks that "he preached several times with much approbation and *success*,"† from which expression we may infer that something of the same blessed power which elsewhere accompanied his overwhelming eloquence, was manifested also in this place.

* These facts are drawn partly from a letter of Dr. Woodhull's, printed in Dr. Green's notes, page 376, and partly from the MS. letter already referred to.

† Dr. Gillies' Life of Whitefield, page 188. Also page 222.

In 1766 the college and congregation were once more bereaved by the death of Dr. Finley, who died in July of that year, at Philadelphia, whither he had gone for medical advice. The first part of President Finley's ministry had been spent in long and fatiguing itinerations. He was a fellow-worker with the Tennents, Whitefield, and others, in many of the ever-memorable revivals of those days, and his occasional labours were remarkably attended by the power of the Spirit, especially in several churches in the southern part of this state. He is described by one who was his pupil, as "always solemn, sententious, and forcible in the pulpit, sometimes glowing with fervour,"* He was remarkable for sweetness of temper, politeness, and generosity.

From one thus early brought to experience the blessedness of true piety, and who had been so holy and faithful in his life, we might have expected at least a peaceful testimony to the excellence of religion when death approached. But he gave far more than that. The glowing fervours, the holy raptures of his death-bed surpass all possible description. He seemed to be already surrounded with the glory of Heaven, and to be in the enjoyment of its bliss, before his soul had separated from the body. "The Lord hath given me (said he) the victory. *I exult. I triumph.* Now I know that it is impossible that faith should not triumph over earth and hell. Lord Jesus, into thy hands I commit my spirit. *I do it with confidence. I do it with full assurance. I know* that thou wilt keep that which I have committed unto thee. Oh that each of you (said he to the spectators of the dying scene) may experience what, blessed be God,

* Dr. John Woodhull.

I do, when ye come to die. And in his last moments he was not forgetful of those to whom he had so often broken the bread of life. "*Give my love* (said he) *to the people of Princeton*, and tell them that I am not afraid of death." His remains were laid in Philadelphia beside those of his intimate friend and fellow-labourer, Gilbert Tennent, and a cenotaph was erected to his memory by the college, in the Princeton graveyard.*

We have already said that the new church edifice began to be used in the early part of 1766, it is likely therefore that Dr. Finley was the first person who preached therein, but it could have been only for a few months. After his death the Rev. William Tennent who had charge of the college for six months, doubtless preached also during that time. After him, it is certain that the Rev. John Blair, Vice President and Professor of Theology, preached in the church, in addition to having the oversight of the studies and the students of the college, until the installation of Dr. John Witherspoon as President, on the seventeenth of August, 1768.†

When Dr. Witherspoon came to America, he brought with him several of his countrymen, who settled in Princeton, and whose descendants are still among us.

* See a most impressive tract entitled "Death of Hume and Finley compared." Written by Dr. John M. Mason, of New York, and published by the American Tract Society.

President Finley had requested that his body might be carried to Princeton and borne to the grave by students of the college. The latter part of the request was complied with, several members of the Senior Class, of whom Dr. John Woodhull was one, having gone to Philadelphia for the purpose. But the weather was so extremely warm that the body could not be carried to Princeton.

† This is clear from the following minute among the records of the college, dated September, 1768, the next month after Dr. Witherspoon's installation. "Prof. Blair, in consequence of his accepting an invitation from the people of Maidenhead and Kingston to preach for them on the Sabbath, and in consideration of the Trustees relinquishing his services as a preacher to the Trustees," gives up a certain portion of the salary he had before received.

Several of these afterwards became active and prominent members of this church. Dr. Witherspoon continued for the long period of twenty-three years to have charge of both the college and the church. The first six or seven of these years, were years of uncommon and progressive prosperity for Princeton, its college, and its church. But soon the rising clouds of war began to cast their dark and gloomy shadows over all the landscape. An invading army entered our state, and for some days, and probably for some weeks, previous to the battle of Princeton, the vanguard of Lord Cornwallis' army was quartered in the college and the church, which were converted into barracks. The soldiery who were stationed here were a large part of them Hessians, and the destruction of property caused by them was wanton and woful. The church was stripped of all its pews, of its gallery, and of whatever else could be torn loose for fuel. A fire-place was built in it, and a chimney carried up through its roof.* Such was its condition, when, on the third day of January 1777, the eventful battle of Princeton was fought. In approaching the town, General Washington is said to have expected that both the church and college buildings would be defended against him. He therefore planted a few cannon at a short distance, and commenced firing upon them. After a few discharges, Capt. James Moore, a military officer, and afterwards for a long course of years an active elder in this church, burst open the door of the college building and demanded the surrender of all within, which was at once yielded.† In the buildings were found a number of invalid soldiers, but Washington, having no time

* See Life of Dr. Ashbel Green, page 135.
† See N. J. Historical Collections, page 272.

to spare, left those unable to travel, on their parole of honour, and hurried on towards Kingston. Both church and college continued however, after the British had abandoned this part of New Jersey, to be occupied by the American troops who were stationed in Princeton, for some time under the command of General Putnam, and continued to be so used at intervals until the year 1781.

It was a gloomy prospect which was spread before the eyes of the congregation when the storm of war was overpast. The house of worship, for the erection of which they had not many years before, made long and strenuous exertions, was in such a state of dilapidation as to be quite open to the weather, while within it was entirely defaced and destroyed. Their individual means had been greatly reduced; at least three prominent members of the congregation are known to have had their property destroyed by fire; while a large portion of them, especially the farmers, had sustained large losses of cattle and provisions from the foraging parties of the enemy, and from having British troops quartered upon them.* Their numbers too, had been diminished by the changes and convulsions of the times, while in addition to all this they had a debt of £700 still resting upon them for the loan made to them by the College. During all this long period of nearly eight years from 1776 to 1784, the religious services must have been irregular and infrequent. Dr. Witherspoon was most of the time in attendance at Congress, and until the close of 1779, when Dr. Samuel Stanhope Smith was

† Along with many of his people, Dr. Witherspoon himself was a severe sufferer by the marauding of the enemy. His place called Tusculum, was visited by them, and pillaged, and a large part of his stock destroyed or driven off.

recalled to Princeton from Virginia, there was no clergyman residing in the place. Had there been one, there was no suitable place for the people to assemble in, while the Church and College Hall were both lying in a state of dilapidation. It is true they stood not alone in their calamity, for in the neighboring communities of New Brunswick and Elizabethtown the Presbyterian churches had been entirely destroyed. Yet it is no wonder that it was not until the 8th day of March 1784, after the peace and independence of the country had been secured by treaty with Great Britain, and after the withdrawal of the British troops, that they met to devise such measures as were needful in their case.* They seem to have then acted with much liberality and promptitude, so that within a year the house was thoroughly repaired and used once more for divine worship. The congregation must by this time have attained a considerable size, as is shown by the fact, that notwithstanding all its losses, 54 heads of families signed the subscription for repairs, and that the pews, 57 in number, besides the gallery, were with only one or two exceptions, all taken immediately after the re-opening of the house.

About a year after this, (i e. 1786) a movement was

* It is probable that rough and temporary preparation was made in the church for the Commencement of 1783. At that time Dr. Ashbel Green graduated. Congress was then in session in Princeton, and Gen. Washington was also here. Congress adjourned for that day, and in a body, together with Washington and the ministers of France and Holland, attended the Commencement exercises in the church and sat upon the stage. While in Princeton, Gen. Washington and his lady dwelt in the house now occupied by Mr. Peter L Voorhees, then tenanted by John Harrison Esq.

In the year 1792 Dr. Witherspoon erected a large canopy over the pulpit, which a few of the oldest parishioners yet remember as presenting a striking feature in the old church. An ample drapery of dark-coloured stuff hung about it which was held in festoons by a large, gilded, radiating, star-shaped ornament. The expense of this ornament, "£15 specie," the Trustees "considering it as a necessary appendage to the pulpit" afterwards refunded to the Doctor.

made for a union of the Princeton and Kingston churches under the pastoral care of one minister. A committee was appointed by each congregation, and it was agreed by the two committees, that the two bodies should remain distinct as to all other affairs, but that "the services of the minister should be proportionate in each congregation to the salary raised or subscribed for him; and that in their opinion a sum not less than two hundred pounds would be requisite as an adequate support. That he should be at liberty to reside at any place within the bounds of the two congregations, as to him should be most convenient; and that a further allowance of thirty-five pounds per year be granted him in lieu of a house and glebe." This union was on the very point of being completed, when the Princeton congregation inserted as a condition, that they should be entitled to two thirds of the minister's services, on condition of their raising that proportion of his support. To this the Kingston congregation would not assent, and the whole plan fell through.

About the same time (1786) the congregation took measures for becoming an incorporated body. A committee was appointed to secure from the Legislature an act of incorporation, who, instead of obtaining a particular act, aided in procuring from that body the passage of the general law under which any religious society or congregation in the state, might become a legal corporation. Hitherto the pecuniary affairs of the congregation seem to have been managed in a very informal manner, by committees appointed for the purpose from time to time. It is probable that the church, in common with every interest and institution of the country, at this time felt the inspiriting influence of the

civil liberty which had just been gained. Accordingly, the new Board of Trustees, first elected in May 1786, referring to the gloomy period they had passed, and to the brighter day that seemed now to be before them, shortly after devised a corporate seal on which to this day may be read the motto, '*Speremus meliora*,' (We hope for better things).*

The congregation at the same time resolved to give their church a more regular ecclesiastical as well as legal form, and on the 21st of January 1786, for the first time elected elders, who jointly with the pastor should constitute the Session of the church.† Before this time, in consequence of the peculiar manner in which the congregation had been gathered under the College Presidents, the whole management of its ecclesiastical and spiritual affairs had been centered in the acting Pastor for the time being. He received communicants to the Lord's table, and dispensed discipline, guided by his own judgment alone; and it is a cause for deep and lasting regret that he did not even keep, so far as can now be ascertained, any regular and separate record of church affairs. Dr. John Woodhull of Freehold remarks that while he was a college student in the year 1763, he was received to the communion by Dr. Finley, who said at the time that he acted alone as there was no session. In the same way also, Dr. Ashbel Green informs us, that he was received in 1783 by Dr. Witherspoon. It will be observed however that there never was any feature of Independency or Congregationalism visible in the church. The only irregular and

* The first Trustees elected were Robert Stockton, Richard Longstreet, John Little, Enos Kelsey, James Moore, Isaac Anderson, and William Scudder.

† The first Elders elected were Richard Longstreet, James Hamilton, Thomas Blackwell, and John Johnson.

unpresbyterian facts that appear in its history are these:—first, that it was never organized under the sanction and management of the Presbytery according to the ordinary mode; and second, that the powers of an ordinary session were regarded as concentrated in the one person of the acting pastor. It is certain, however, that the body was always regarded, notwithstanding the absence of elders, not merely as a collection of persons thrown together for mere convenience in worshipping, but as a constituted church. Hence Dr. Smith in his Sermon preached A. D. 1781 at the funeral of the Hon. Richard Stockton, the older, remarks that he was "many years a member of *this church*."* It is probable that the congregation in choosing elders at this time acted by the advice and request of Dr. Witherspoon, who having come from Scotland, was probably not pleased with the absence of such "helps" in the government of the church. And as he was now far advanced in years, he doubtless felt the need of an eldership on which he could lean for aid in managing the religious concerns of the church. At the same meeting at which the organization of the church was thus perfected, the congregation by a formal vote, appointed Richard Stockton, Jonathan Deare, and Dr. John Beatty, a committee to wait on Dr. Witherspoon and present to him its thanks for his "long and important services towards them," and to request that he will continue "to take upon him the pastoral care of them." At the same meeting they also resolved to raise by subscription a quarterly or half-yearly sum as a compensation for his services. This is the first mention of any renumeration given separately by the congregation

* Quoted in Sanderson's Lives of the Signers of the Declaration of Independence.

to any President of the College. It is possible however, that the pew-rents paid while they worshipped in the College-Hall, may have gone, not to the College Trustees, but to the preacher.

Dr. Witherspoon continued in accordance with the above request to minister to the congregation until about a year before his death. He died on the 15th of November 1794, at Tusculum his country-place, near by the town, where he had lived for nearly fifteen years. During several of the last years of his life, he was not strong enough to preach with any considerable regularity. During that time he therefore called largely for assistance on his son-in-law Dr. Samuel Stanhope Smith, who was at that time Vice President of the College. Great as Dr. Witherspoon was on the floor of Congress, and in the fields of literature and of practical education, he carried all his greatness with him to the pulpit. He was an admirable textuary, a profound theologian, and a grave, dignified, and solemn speaker. Although not peculiarly fervent or animated, he was always perspicuous, affecting, and highly instructive. He suffered from a peculiar affection of the nerves attended with dizziness, which came upon him when he gave free vent to his feelings, and which so overpowered him on one occasion, in a moment of peculiar animation of feeling, that he fell from the pulpit. He was compelled therefore to a great extent to substitute gravity and seriousness in the pulpit for fire and energy.* His practice invariably was to commit his sermon to memory after he had written it at full length, and so prodigious were his powers in memorizing, that after reading a

† See Memoir of Dr. Witherspoon in Sanderson's Lives of the Signers of the Declaration of Independence.

discourse two or three times over, he was able to repeat it *verbatim* from beginning to end. In preaching, he loved chiefly to dwell on the great and leading doctrines of grace, and these in a simple and lucid manner, he brought down to the comprehension of every hearer. During the last two years of his life, Dr. Witherspoon was entirely blind, yet even this severe affliction did not lead him to give up preaching. There are a few, a very few aged persons yet among us, who can well remember how the venerable man was led up the pulpit steps, and how when there, he poured forth in fervid and solemn tones the blessed truths of God's word on an audience bathed in tears, whilst they listened to the instructions and appeals of the aged and sightless preacher.

Of the state of religion during the long ministry of Dr. Witherspoon in Princeton, we have been able to obtain no very definite account. Dr. Green informs us that during his Senior year in College, he was the only professor of religion among the students,* and that a number of them were grossly irreligious. The very lack of information on the subject, as well as the turbulent and distracted state of the country, would lead us to expect that religion had sunk to a low ebb in the community at large.

After the death of Dr. Witherspoon, the congregation seems to have been been satisfied that its numbers had so increased; its pastoral duties become so laborious; and its ability alone to support the Gospel so abundant, that it resolved on having a Pastor distinct from the College President. In September 1793 it being repre-

* Life of Dr. Green page 133.

sented to the Presbytery that Dr. Witherspoon by reason of his advanced age, and his bodily infirmities had been obliged to decline the regular performance of ministerial duties, the Presbytery declared the church at Princeton vacant.† It was not however until September 1795, the year following the death of Dr. Witherspoon, that the congregation met and elected as their pastor, the Rev. *Samuel Finley Snowden.*

Mr. Snowden was the son of Mr. Isaac Snowden, who was for many years previous to the revolutionary war, Treasurer of the City and County of Philadelphia. He was a very benevolent and pious man. For many years he held the office of ruling elder in the Second Presbyterian Church of Philadelphia, of which Dr. Sproat was at that time pastor. Mr. Snowden, the father, was a warm friend and helper of David Brainerd in his labours among the Indians of New Jersey. He collected and took charge of the money raised in aid of Mr. Brainerd's schools and other efforts, and by his thorough knowledge of business and friendly advice, gave him much important assistance. He was also a Trustee of the College of New Jersey from the year 1782 until he resigned in 1808. Being an ardent Whig, and the British power so frequently preponderating in Philadelphia, he was obliged to flee for safety from that city, and spent a number of years in Princeton and its immediate vicinity. During his residence in this vicinity Mr. Snowden was elected an elder in this church. He afterward returned to Philadelphia, but spent the last years of his life, and died at Cranbury, where another of his sons, the Rev. Gilbert Tennent Snowden was then Pastor.

† See Minutes of New Brunswick Presbytery of that date.

Samuel Finley Snowden, the son, was born in Philadelphia on the 6th of November 1767, and graduated at the College in this place in the year 1786. Immediately after his graduation he commenced the study of law with Thomas Bradford, Esq. one of the most eminent lawyers of that day. It was whilst studying law, and participating largely in the frivolities and dissipating amusements of fashionable society, that the Lord was pleased to convince him of his sins, and lead him to embrace the Gospel plan of salvation. Having been religiously and strictly trained, his conscience had for some time troubled him. He felt that his course of life would not bear a calm and conscientious investigation. These impressions continued to become deeper and more frequent, until at length having set apart a day for fasting and prayer, he was led to give up all for Christ. The practice of law thenceforth seeming to him unfavorable for the cultivation of piety, and inconsistent with the petition "Lead me not into temptation," as well as uncongenial to his feelings; he at once relinquished it, and in a written and solemn covenant, devoted himself to the service of God. He frequently sought, and found great advantage in the prayers and conversation of his brother Gilbert, then pastor of the church at Cranbury.

Soon after his conversion he became convinced that it was his duty to preach the Gospel, and commenced the study of theology in Princeton with Drs. Witherspoon and Smith. He was licensed to preach by the Presbytery of New Brunswick on the 24th of April 1794; on the 14th of September received a call from this church to become its pastor; and was ordained and installed by the Presbytery on the 25th day of Novem-

ber following. The Rev. Joseph Clark, D.D., preached the sermon on that occasion, and Dr. S. S. Smith presided and gave the charges. Mr. Snowden continued to hold the pastoral relation to this church for five and a half years. As a pastor he is said to have been diligent and faithful. As a writer, he cultivated a beautiful and easy style, which was however deficient in condensation and in power. As a speaker he did not excel in the pulpit, but in his more social meetings was sometimes quite tender and impressive. Towards the close of his pastorate in Princeton, he was threatened with consumption, and was thought to be in a decline, in consequence of which he obtained a release from his pastoral charge, April 29th, 1801. After having travelled however for a year, he found himself able to accept a pastoral charge at Whitesborough in the State of New York. He was afterwards settled at New Hartford, near Utica, where he built up a large and flourishing church. After preaching there about fourteen years. he removed to Sackett's Harbour, and organized a church in that town. There he continued to live until very recently, when, having reached the good old age of 78 years, he died in May, 1845. His death was sudden and unlooked for. Having risen one morning in his usual health, he was sitting in his chair, when, attempting to stoop, he fell to the floor, and at once breathed his last without a struggle or a groan. He had often previously expressed a desire to depart and be with Christ, and had often expressed a hope that when his appointed time had come, he might die suddenly.

At a time, and most of his life in a region of country in which many pestilent errors abounded greatly, Mr. Snowden was an unshrinking champion for the pure

truth. And although we hear of no uncommon religious interest in Princeton during his ministry here, he was afterwards instrumental in promoting several powerful revivals of religion, especially at Sackett's Harbour, where great good was done through his efforts.*

After Mr. Snowden had resigned, the congregation again turned to the President of the College, and Dr. S. S. Smith, who at that time held that office, became their stated preacher. For that service he received a separate stipend from the Trustees of the church until Jan. 1, 1804, so that for nearly three years the congregation while vacant, listened to the polished discourses and graceful elocution of that distinguished man.

In the beginning of that year (1804) an arrangement was entered into between the College and the congregation, in consequence of which the congregation gave a call to the Rev. *Henry Kollock* of Elizabethtown to become their pastor, while at the same time the College authorities elected him to fill the chair of Professor of Theology in that institution. These invitations were both accepted.

The Rev. Henry Kollock was of Huguenot extraction.† His father, Mr. Shepherd Kollock, was a well-known and patriotic journalist in our state. Mr. Kollock's parents resided at Elizabethtown but he was born at New Providence in Essex county (whither they had retired during the revolutionary war,) on the 14th of December 1778. While yet a child he manifested an uncommon thirst for knowledge, and gave striking in-

* For a large part of my information respecting Mr. Snowden, I am indebted to his son, Rev. E, H. Snowden, now of Warrenham, Pa.

† His ancestors in France are said to have written the word Colloque, but having tarried some time in Germany, they assumed the present German spelling of the name.

dications of possessing extraordinary talents. Having passed through the usual preparatory studies at Elizabethtown, he came to Princeton, and graduated at the College in September 1794, when he was yet under 16 years of age. He gave evidences of a serious mind while yet a child, and thence onward until he left College. Shortly after his graduation, he was the subject of more special and deeper religious impressions, which soon led to a hearty acceptance of the Lord as his God, and to a public profession of religion, while yet under 18 years of age. He immediately began the work of preparation for the Gospel ministry, pursuing his studies first under the Rev. David Austin, his pastor, at Elizabethtown. Shortly after, he became a Tutor in Princeton College, in which office he continued three years, eagerly improving the precious opportunity to store his mind with knowledge, and to furnish himself thoroughly for the sacred ministry. On the 7th of May, 1800, he was licensed to preach by the Presbytery of New York, which then included Elizabethtown within its bounds. His talents as a preacher soon attracted unusual attention, so that in October following his licensure, he was called by the First Presbyterian church of Newark, to become a colleague with Dr. Mac Whorter its venerable pastor, and the same month he received also a call to the vacant church at Elizabethtown. This last call he accepted, and on the 10th of December (1800) was ordained and installed accordingly. A considerable number were soon converted and hopefully gathered in under his ministry, among the very first of whom was his own beloved mother. On the 11th day of January 1804, a call was made out for him by the congregation of this church, and, during the month pre-

vious, having received the appointment of Professor of Theology, he accepted together the two invitations. About the same time he also received a call from a Reformed Dutch church in the city of Albany.

Mr. Kollock continued to fill his two offices in Princeton, a little less than three years. Shortly after he came to this place, so high was at that time his standing, and so wide-spread his reputation, that he received the degree of Doctor of Divinity almost simultaneously from Union College and Harvard University, although he was then only twenty-six years of age. He was installed as pastor of the Princeton church on the 12th day of June 1804, on which occasion Dr. S. S. Smith preached the sermon, and the Rev. Andrew Hunter gave the charges to the pastor and people. In the fall of the year 1806, he received a call from a church in the city of Savannah, Ga., which he accepted, and his pastoral relation to this church was dissolved by the Presbytery on the 7th day of October in that year. Soon after going to Savannah, he also received a call to the Park St. church in the city of Boston, which, having declined, he continued to labour in Savannah for thirteen years until his death, which occurred on the 29th of December 1819.*

There is one brief portion of Dr. Kollock's history to which it had been better perhaps not to have alluded, had not his error been a matter of more familiar notoriety among you, than was his recovery. And it is certainly a most impressive providential admonition for him that thinketh he standeth to take heed lest he fall,

* A neat cenotaph has just been erected to his memory on the cemetery lot assigned by the Trustees of the church to be the future burial-place of the pastors of this church and their families.

that one so gifted, so undoubtedly pious, and so eminent in the church, was left even for a short time under the power of the same appetite which once humbled Noah, that ancient "preacher of righteousness." The power of divine grace was, however, magnified by proving that "although the righteous fall, he shall not be utterly cast down." I have received clear and ample testimony from those who personally knew him, that his self-indulgence was only temporary, and that for many years before his death he rigidly practised the principles of total abstinence, while his past error was a cause of constant, deep, and evangelical sorrow to him.

In the city of Savannah, Dr. Kollock was popular to an extraordinary degree, not only among his own flock, but among all classes and denominations of the citizens. During his last illness his house was surrounded daily by anxious and inquiring crowds. On one forenoon during his illness a crowded congregation assembled in his church to offer earnest prayer for his recovery. In his dying moments he gave a calm yet beautiful exemplification of the supporting power of the Gospel. On the morning of the day on which he died, a stupor that had before oppressed him was removed; his mind was clear; and he made many remarks indicative of the strength of his faith, and the joyfulness of his hope in Jesus. In the course of the day, he requested one of the family to read to him from the Pilgrim's Progress, the account of the Pilgrim's passing over Jordan. In the afternoon he requested some who were present to sing for him that sweet Hymn beginning "There is a land of pure delight." His last words were those of dying Stephen "*Lord Jesus, receive my spirit.*" After his death the Mayor of the city issued a proclamation

requesting the suspension of all business throughout the city on the day of his funeral; all the vessels in the harbour placed their colours half-mast high, and a feeling of deep and universal grief was manifested throughout the whole community.*

Dr. Kollock was no ordinary man: still less was he an ordinary preacher. His talents and his eloquence have given him a fame which will long abide. His discourses were every where listened to with peculiar interest and delight. Even the fastidious critic, the careless worldling, and the scoffing infidel were frequently attracted by his eloquence, to enter the house of God. Yet his sermons were not merely oratorical; they were rich in practical instruction. The weighty truths of the Gospel were set forth in a lucid and forcible manner, so that sinners were made to tremble, and saints were directed, strengthened and comforted. While pastor of the church at Savannah he spent a couple of years in Europe; and in England, Scotland, and France the crowds who flocked to hear him gave testimony to his genuine eloquence. Dr. Kollock was familiar with the works of the distinguished pulpit orators of France, such as Saurin, Flechier, Massillon, and Bourdaloue, and the traces of that familiarity are quite perceptible in his published sermons. Yet while he gained many graces of style from the contemplation of such models, he lost nothing of the savour and nutriment of evangelical religion. His sermons which were published in four volumes are among the very best ever issued from the press. Indeed, except those of President Davies it would be difficult to

* For many of the facts relating to Dr. Kollock, I am indebted to Dr. John McDowell of Philadelphia, who very kindly lent me a MS. containing many interesting details of his life and death.

find any American sermons of greater value for private or family reading; to find any, more lucid, more instructive, more practical, or more fervent. More than once have I met with plain, bible Christians, who have hoarded up a copy of Kollock's sermons, as next to the Bible, their choicest literary treasure.

During the pastorate of Dr. Kollock, died Dr. Thomas Wiggins, leaving a signal proof of his devotion to the cause of Christ, and to the interests of this church in particular, by bequeathing his house and farm of about 20 acres to the church for the use of the successive pastors. In that venerable parsonage the pastors of the church accordingly lived in succession until the year 1847, when, the house having become old and almost untenantable, it was judged best by the congregation to dispose of it, which was soon after done. Many doubts seem to have been entertained as to the validity of the bequest; both because, as was said, no devisee was expressly named capable of taking the legal estate; and also because Dr. Kollock, at that time the pastor, was incautiously made one of the subscribing witnesses. On this account the congregation determined to purchase all the remaining right of Dr. Wiggins' heirs whatever it might be, which was done at an expense of several hundreds of dollars. There can be no doubt however, of the entire intent of Dr. Wiggins to confer this benefit upon the church; a benefit which is to this day powerfully operative in promoting its advantage. He therefore deserves to be ever and gratefully remembered as a benefactor of this church. Dr. Wiggins was for many years a highly respected physician in this town. On the 3d of March 1792 he was chosen an elder, and continued with great zeal, devotion, and

judgment to discharge the duties of that office, until he departed this life in the faith and lively hope of the Gospel on the 14th day of November, 1804. The Board of Trustees, as a token of gratitude for his bequest, erected over his remains the monument which may yet be seen in our graveyard.

After the resignation of Dr. Kollock, the Presbytery sent supplies at the request of the congregation to fill the pulpit, which continued vacant more than three years, until at lenth a call was extended to and accepted by the Rev. *William C. Schenck*. Mr. Schenck was born in the immediate vicinity of Princeton, on the 30th day of April 1788. His father, Mr. Joseph Schenck, was the son of an early settler in the neighborhood, and was for many years an excellent and consistent member of this church. He was at one time chosen as an Elder, which office however he modestly declined accepting. His wife was noted for her prudence, discretion, and ardent piety. By her example, and assiduous care, the seeds of piety were early sown in the mind of her son William; who early exhibited a thirst for knowledge. Having passed through the usual preparatory and Collegiate course, he graduated at the College in this place, in September 1805.

How wonderful and how mysterious are the ways of God. And in nothing perhaps more so, than in the methods he takes for answering his people's prayers. In this case, the faithful mother's death, was made the means of securing the answer to her own prayers, in bringing about the conversion of a beloved son. This bereavement occurred during his Junior year, and the effect upon his mind was deep and abiding. It was soon

discovered by a pious fellow-student* that he was more serious than usual, and by the blessing of God upon his faithful conversations, together with other means divinely employed, these impressions were fostered until they led at length to a hope of mercy through Christ. It was not, however, until October 4th, 1806, that he felt his way so entirely clear as to unite himself to the church in a public profession. This act was with him a hearty surrender of the whole man to the influences of the Holy Spirit, and to the service of the Lord Jesus. From this time onward until his death all his writings manifest a constant and eager desire after two things—*holiness* and *usefulness*. On the day on which he was admitted to baptism and the Lord's Supper, he wrote thus in his private diary. "Oct. 5th, 1806. On this day I was baptized by the Rev. Henry Kollock, and admitted to the sacrament of the Lord's Supper. I fervently bless the Lord that he has permitted me, a poor despicable worm, to sit down at his table to commemorate the actions of redeeming love, and link myself to his church on earth. Grant, Almighty Father, that I, admitted to so glorious a privilege, may study with all my heart, and all my soul, and all my strength, to grow more and more unto the perfect day. May it be my greatest pleasure, my meat and my drink, to know, to love, and to serve thee. May I never deny my Lord, nor be ashamed of my religious calling. I was much affected by the performance of the ceremony and by the prayer of Mr. Kollock. Of the latter there was one expression which I hope I never shall forget. "*Grant*

* The fellow-student here alluded to is now the Rev. Eli F. Cooley, to whom the writer is indebted for much information respecting his uncle, of which he was before entirely ignorant.

that he be a shining and a useful member of the church." O how sincerely I hope to be useful in the church. O God, how would it rejoice me, if so vile a worm as I should be instrumental in promoting my Heavenly Father's glory." One year afterward he wrote again as follows. "Oct. 11, 1807. This day I partook of the sacrament at Kingston.* It is the anniversary of my church membership. I lament my unworthiness and sins of the past year; my neglect of religious duties; my attachment to the world, and languor of faith and devotion. O Lord, enable and dispose me henceforth to walk more circumspectly, and to live more conformed to thy will. Strengthen my faith, excite my love to thee, and forgive my sins. *Have pity upon me, have pity upon me, O Lord, and help on my lingering soul towards Heaven.*" And such seem to have been his aspirations all through his short but useful ministry.

Immediately after uniting with the church, Mr. Schenck began the study of theology, under the guidance of Dr. Samuel Stanhope Smith. By his modesty, propriety, assiduity, sound judgment, and above all his fervent piety, he completely won the affections of his distinguished instructor, who continued to be through life his fast and ardent friend.

Mr. Schenck was licensed by the Presbytery of New Brunswick, October 8th 1808. He soon after went to Cooperstown in the state of New York, where he preached as a stated supply in the vacant pulpit of that place, through the following winter. In the spring he returned to Princeton, and preached for a considerable

* For many years, down to somewhere about the year 1820, the congregations of Princeton and Kingston united in partaking of the Lord's Supper at their two places of worship alternately.

part of a year as a stated supply to this church. At the expiration of that time he received a call to become its pastor, and at the same time received another call from the congregation to which he had preached in Cooperstown. After much hesitation he accepted the call from this church, and was ordained and installed accordingly on the 6th day of June, 1810.

The Rev. William C. Schenck continued to be the Pastor for nearly nine years. The influence of his ministry in promoting the bests interests of the church is manifest on every page of the church record during the time that ministry continued. Larger numbers were added annually to the church than at any previous time, while every thing connected with it began to wear a brighter and more hopeful aspect. His style of preaching was at first quite imaginative and ornate, but amidst the pressure of ministerial duties he soon acquired one that was more compact, direct, energetic, and instructive. He was as occasion demanded, the friend, the adviser, the reprover, the comforter of his flock, and it is believed that rarely has a pastor been more beloved than he was. Yet with all his labours of an out-door kind, he managed to be a faithful and constant student. During his short pastorate he systematically wrote and preached on every prominent topic in theology. We prefer however to give some account of his labours in the very words of those who knew him and who laboured with him. The honoured author of "Letters on the sacrament of the Lord's Supper"* who was a ruling elder during the whole period of his pastorate, and who was

* Judge Samuel Bayard, who was for thirty-three years an elder in the Princeton church, from the year 1807 until at the advanced age of seventy-three years he departed this life May 12, 1840, universally honored and lamented.

intimately acquainted with his character and labours, wrote of him shortly after his decease as follows—"He has left a name untarnished by a solitary spot that could raise a blush on the face of friendship, or extort a sigh from the bosom of affection. Before he attained the prime of life, he has been called from a scene of trial, to receive the rewards of sincere faith and active zeal. He has descended to the grave after a short service in the vineyard of his Lord, but the service, though short, was diligent and exemplary. The modesty and prudence of his general deportment—his ardent devotion to the duties of his office—his peculiar and affectionate attention to the youth of his congregation, and his efforts to train them up in the nurture and admonition of the Lord, render his loss a subject of deep and general sorrow. Intelligent, amiable, and assiduous, his highest ambition was to serve the best of Masters with zeal and fidelity. He has left many sincere and affectionate friends to mourn his loss, without leaving one solitary enemy to cast a shade over his unsullied name." A clergyman, who from their College days was his intimate and confidential friend,* sums up his estimate of him in these words, "He was an Israelite indeed in whom there was no guile; an affectionate, confiding friend; who gave his life and his talents to his Master's work, and was *a burning and a shining light.*" Another clergyman who was also a member of the same Presbytery, and long settled over a contiguous church,† says that when the congregation selected him, they were desiring "to

* The Rev. Eli F. Cooley, Pastor of the church of Ewing near Trenton, in a letter to the writer.

† Rev. Isaac V. Brown, for many years pastor of the church at Lawrenceville, to whom I am indebted for several long and interesting letters respecting Princeton affairs in former days.

have a pastor of their own, the child of their own choice, and the object of their affection, to whom they might look in any emergency as their pattern, guide, and comforter. Such a man they found in William C. Schenck, a man modest, meek, honest, sincere, diligent, constant, firm, *very much after God's own heart.* He was, when called, quite young, very unassuming, and especially a youth brought up in the midst of the parish. But every thing was proceeding delightfully, when he was suddenly arrested by a typhus fever which in a few days brought him to the grave. He was a ready writer; a good speaker; a very affectionate, benevolent, and prudent man. He inspired, considering his age and circumstances, universal respect and confidence. He was growing in the love and confidence of his flock, and seemed destined to make them a compact, well-cemented company, prospering in the things that make for holiness and heaven." The remark was more than once made by venerated fathers in the church, that if his life were spared, he was likely to become an eminent servant of Christ, and an important pillar in the Presbyterian church. His death occurred on the evening of the 17th of October, 1818, in the 31st year of his age. The weakness and delirium of fever prevented him from confirming by any dying testimony, the already abundant testimony of his life and labours. After a solemn and appropriate discourse from Dr. Samuel Miller, on Rev. xiv. 13, "Blessed are the dead that die in the Lord, &c.," his body was borne to the grave attended by his sorrowing congregation.

About three years after Mr. Schenck became the pastor, the congregation suffered, in February 1813, the calamity of having its house of worship entirely destroyed by fire. This calamity was occasioned by the

carelessness of the sexton, in leaving hot embers in a wooden vessel which was placed in a closet under the stairs. This was on a Saturday evening. The fire was not discovered until Sunday morning, and when the distant members of the congregation came to attend worship on that Sabbath morning they found their church building a mass of smouldering ruins. The College kindly offered the congregation the use of one of its recitation-rooms, which was accordingly occupied until a new edifice was prepared for their reception. Up to this time the students of the College had attended Sabbath service in the church. But as the recitation room was not large enough to hold the students together with the congregation, a separate service was instituted for the students on Sabbath morning in the College Chapel, which was continued when the congregation returned to their new church, and has been ever since maintained.

Although much cast down by this event, a meeting was held during the week following the conflagration, at which arrangements for rebuilding were at once entered upon, and on the first Sabbath in July of the following year, the house was so far completed as to be used for public worship. The College corporation now gave a deed for the ground occupied by the church, according to the agreement made in 1762, and on nearly the same conditions as then stated. It also made a donation of five hundred dollars towards rebuilding the edifice. The congregation were now obliged to commence a renewed and arduous struggle to raise sufficient funds. Among the various expedients to which they had recourse, one was to solicit from the Rev. Drs. Smith, Green, Alexander, and Miller, a sufficient num-

ber of discourses to make a volume, which should be sold in aid of the church funds. This plan, although adopted by a vote of the congregation, was from some unknown cause never carried out. When the house of worship was completed, they received a gift of a handsome chandelier from the Hon. Elias Boudinot, LL.D.

The pastor's salary had up to this time (1814) been raised by annual subscription of the congregation. This plan was found to be exceedingly uncertain and troublesome. The congregation now had a meeting, at which they resolved thenceforth to raise the salary by a fixed rate laid upon the pews, which has ever since been done. For this valuable improvement they are indebted to Dr. Ashbel Green, who, at that meeting, explained the new system as he had seen it in operation in the Philadelphia churches, and successfully urged its adoption here.

Religion seems to have been for a number of years about this time in an unusually vigorous and flourishing condition. This was owing instrumentally not only to the warm piety and earnest activity of the pastor, but also very largely to the powerful and happy religious influence of the two revered Professors of the Theological Seminary, who began to reside in the place about the year 1812. In the year 1814 many of the churches in this portion of the state were visited with unusually powerful influences of God's Spirit. Princeton was not passed wholly by, but in a noiseless season of refreshing about thirty persons were that year added to the church.

The next year, 1815, was rendered memorable as a year of the right hand of the Most High. After an absence of many years the Spirit descended with mighty

power upon the College. The whole number of students was at this time an hundred and five; of whom only twelve were professors of religion when the revival began. Concerning this work of grace, one who was an eye-witness, wrote just after its beginning to a distant friend as follows: "Our blessed Lord is manifesting his power to save by making bare his arm for the salvation of a number of the *most gay, thoughtless and dissipated* students of the college, where he is carrying on a glorious revival of his work. I believe it is a very extraordinary work, free from the objections that are usually made on such occasions, viz: that it is all enthusiasm, effected by working up the passions to an extraordinary pitch. Drs. Green, Alexander and Miller, have in rotation preached in the Hall every Sabbath forenoon since the commencement of the present session, without any visible effect, other than a solemn attention. There were six or eight pious students who agreed, on the late public fast-day, to visit the different rooms, and converse with their brethren on religious subjects, and to their astonishment, they found a number labouring under conviction, but supposing their cases to be singular, they had not made them known. They immediately established a praying society, and the work became notorious. I believe there are at this time as many as twelve or fourteen who are rejoicing in the love of Jesus and the hopes of immortal glory; and as many as forty appear to be earnestly seeking the salvation of their souls. Yet there is nothing tumultuous or disorderly in the meetings, but an awful solemnity, becoming the important subjects of the salvation of the soul, and the eternal world."*

* This extract and the next are from letters written from Princeton in 1815,

Another eye-witness wrote about a month later concerning the same work as follows: "You have doubtless heard before this period, that several parts of the Lord's vineyard in this favoured region, have been recently blessed with the copious outpourings of the Divine Spirit. Within the last year the power and glory of sovereign grace have been richly and extensively manifested in many of the churches of this state, on behalf of perishing sinners. . . . . Yet Nassau Hall which was founded in faith and solemnly consecrated unto God, has not until within a few weeks experienced more than the ordinary effusions of God's Holy Spirit. . . . . The independent Jehovah is now, we believe, working like unto himself for that institution. . . . . Had you been an inhabitant of Princeton last winter, and then witnessed the deplorable conduct of many belonging to the college established in this place, and could you now accompany me through this spacious building in the present state of things, I am persuaded you would be ready to exclaim, '*This is the Lord's work.*' Within its walls there is now no scoffer who has the hardihood to make his boast of sin. Seriousness is now depicted on every countenance, and reverence for God and his worship appears conspicuous in the deportment even of those who are yet unawakened to a sense of their condition, But let me tell you that *upwards of forty* within this dwelling are now rejoicing in the efficacy of atoning blood, and are magnifying the richness of that grace which bringeth salvation to the ruined and undone. And there are many more, whose cries for

to the Rev. Mr. Andrews of Chillicothe, Ohio. They were recently published in the Louisville Presbyterian Herald, and kindly sent to me by Rev. Dr. W. S. Plumer, of Baltimore.

mercy are ascending by day and night to the throne of God and the Lamb. Yes! they are asking with earnest solicitude what they must do to be saved. This I believe is considered by the most experienced, as the most rational and promising revival that they have ever been permitted to witness. There is in its influence none of that untempered enthusiasm which in such times of awakening is so often observed with pain and regret. The exercises of those who have obtained a hope of pardon through Christ have been in all their stages such as ought to be expected in the inquirer after deliverance from sin and destruction. None have seemed disposed to rest on any slight evidence of their having been born again. Their views of the total depravity of human nature, and of the only way in which a sinner can be washed, and sanctified and justified, have been such as to manifest that they were wrought by the Holy Ghost."

These accounts are fully corroborated by that of President Green, who adds many interesting particulars. "The few pious youth (says he) who were members of the college before the revival were also happily instrumental in promoting it. They had for more than a year been earnestly engaged in praying for this event, When they perceived the general and increasing seriousness, several of them made an agreement to speak privately and tenderly to their particular friends and acquaintances on the subject of religion. And what they said was in almost every instance not only well received, but those with whom they conversed became immediately and earnestly engaged in those exercises, which it is hoped have issued in genuine piety. A public profession of religion, made by two students who

had been a good while thoughtful, had also, at this time, much influence apparently, both in producing and in deepening impressions in many others." "The revival commenced or rather became apparent, in the second week in January, without any unusual occurrence in providence, without any alarming event, without any extraordinary preaching, without any special instruction, or other means that might be supposed peculiarly adapted to interest the mind. The divine influence seemed to descend like the silent dew of heaven; and in about four weeks there were very few individuals in the college edifice who were not deeply impressed with a sense of the importance of spiritual and eternal things. There was scarcely a room, perhaps not one, which was not a place of earnest secret devotion. For a time it seemed as if the whole of our charge was pressing into the kingdom of God; so that at length the inquiry in regard to them was, not who *was* engaged about religion, but *who was not.* After this state of things had continued without much variation for about two months, it became manifest that a change was taking place. Some were becoming confirmed in the hopes and habits of evangelical piety; some were serious, thoughtful, prayerful, though perhaps not in so great a degree, or at least not so apparently, as they had once been; while some were plainly losing the impressions which they had lately felt. The result is that there are somewhat more than forty students, in regard to whom, so far as the time elapsed will permit us to judge, favourable hopes may be entertained that they have been made the subjects of renewing grace. Perhaps there are twelve or fifteen more who still retain such promising impressions of religion

as to authorize a hope that the issue may be favourable."*

This work of grace was not felt with any thing like a corresponding extensiveness or power in the town. Yet that the town did not wholly miss the heavenly influence is evident from the fact that about the same time, besides a number of the students, twenty-one of the inhabitants of the town were received into the church on a profession of their faith. It was a precious season, and a peculiarly deep and tender interest still hangs around it, in the recollection of all who were in Princeton at that time, either as residents or students. And rarely has it happened, since the days of the Apostles, that there have been at one time and in one place gathered in, so many who were to become prominent, useful, and successful labourers in the ministry of reconciliation.†

From the year 1818, which we have now reached, down to the present time, there are many circumstances of deep and abiding interest clustering around this church. I am strongly tempted onward in this sketch of its progress by tender recollections of the two holy and beloved men who since that date have laboured here as pastors, and who are now gone from us; one to

* See Life of Dr. Ashbel Green. Appendix

† Among those gathered into the church at this season of revival were the following—the Rev. John Johns, D.D., Prot. Episcopal Bishop of Virginia; the Rev. Charles Hodge, D.D., Professor in Princeton Theological Seminary; the Rev. James V. Henry, formerly of Sing-Sing, N. Y.; the Rev. Symmes C. Henry, of Cranbury; the Rev. Ravaud K. Rodgers, of Bound Brook; the Rev. John Goldsmith, D.D., of Newtown, Long Island; the lamented Rev. William J. Armstrong, D.D., late Secretary of the A. B. C. for Foreign Missions; the Rev. William James of Albany; the Rev. Charles P. McIlvaine, D.D., Prot. Epis. Bishop of Ohio; the Rev. John Maclean, D.D., Vice President of the College of New Jersey; the Rev. Benjamin Ogden, formerly of Pennington; the Rev. David Magie, D.D., of Elizabethtown; the Rev. Charles C. Beatty, D.D., of Steubenville, Ohio; and many others, since well known as clergymen or laymen.

his heavenly reward,* the other to a distant charge;† by several revivals of peculiar interest to a large portion of the present congregation; by the long and arduous struggles in its temporal affairs which have been nobly and perseveringly encountered; as well as by other circumstances in its history not known to some of you, and yet well worth preserving from oblivion. But I forbear. I have already far exceeded the limits originally marked out for this narrative of the way by which "the Lord our God has led us," and I reluctantly pause at this point in the history of this church. I do this, however, with the less regret, because conscious that we have come down to a point to which the memories of a large number of my hearers can reach back.‡

I should deem myself as having failed however, in making this service appropriate to this occasion, did I not beg your attention for a few minutes longer,—long and kindly as it has been already given—whilst I endeavour as briefly as possible, to bring to your notice a

* The Rev. George Spafford Woodhull died at Middletown Point N. J., Dec. 25th, 1834.

† Rev. Benjamin H. Rice D.D., now Pastor of the College Church at Prince Edward Court House, Va.

‡ There are a few dates which it may be well to preserve in this connexion.

Rev. George S. Woodhull was installed as pastor July 5th, 1820. The Rev. John Woodhull, D.D. presided; Rev. Isaac V. Brown preached the sermon; Rev. A. Alexander, D.D. gave the charge to the minister; and the Rev. Samuel Miller, D.D. the charge to the people. Mr. Woodhull was released from his charge by the Presbytery, October 1, 1832.

Rev. Benjamin H. Rice, D.D. was installed pastor August 15, 1833. The Rev. Symmes C. Henry preached the sermon; Rev. Samuel Miller, D.D. gave the charge to the minister; Rev. James Carnahan, D.D. gave the charge to the people. Dr. Rice was released from his pastoral charge by the Presbytery, April 28th, 1847.

The house of worship was a second time wholly destroyed by fire, on the 6th day of July, 1835. The congregation worshipped in the Seminary Chapel until it was rebuilt.

The present pastor was installed May 7th, 1848. The Rev. Archibald Alexander, D.D. presided; Rev. Symmes C. Henry preached the sermon; the Rev. Samuel Miller, D.D. gave the charge to the pastor; and the Rev. James Carnahan, D.D. gave the charge to the people.

little more distinctly, a very few of the many causes for thankfulness visible in our past and in our present, as a church.

I. In the first place, then, I think we should as a congregation, be peculiarly thankful to-day, for the goodness of God as exhibited *in the ordering of our temporal affairs.* It is rarely indeed that any church is made to lift burdens so heavy and so numerous, according to its strength, as those which God has over and over laid on this. With much less wealth than most congregations of its size, it has endured severe and repeated providential losses, and in consequence a constant pecuniary struggle. Within less than ninety years, it has been called *three times* to the work of erecting an entirely new edifice, and *a fourth* time to do almost as much after the church had been dismantled by the revolutionary soldiery. Add to this the current expenses of the church, and those which frequently and necessarily arise from the decay and wear of years, and it no longer seems a wonder that it has at no time been wholly free from pecuniary obligations. May not a reason for this be found perhaps, in the greatness of our other and more valuable blessings? May not a heart-searching God have seen that there was danger, if our pecuniary resources had been made to correspond in extent with our literary, our social, or our spiritual blessings, of our being lifted up to say proudly and self-sufficiently "We are rich, and increased in goods, and have need of nothing?" It is however an interesting fact, and one which claims our gratitude to-day, learned by a somewhat careful examination of our records, that *at no time since the laying of the first corner-stone in the summer of* 1762 *has the church been so nearly free from debt*

as it this day is. For by the blessing of God upon the wise and prudent management of those who now have charge of its temporal affairs, together with the generous benefactions, of some on whose liberality we, as a congregation, possessed no claim, the entire amount of all that can be called our church debt, is to-day less than the trifling sum of ninety dollars.

II. In the second place, we have reason to bless God as a church, *for the able ministry* under which, in days past, he permitted this congregation so long to sit. It is no exaggeration to say, my hearers, that probably no congregation on the American continent, has within the last hundred years, enjoyed a greater variety and abundance of choicer, more scriptural, or more spiritual preaching than this very one. Truly it has been exalted to heaven in point of privilege. May it never be proportionately cast down. From the lips of the long line of Presidents, Professors, and Pastors, who have at various times and in various measures broken the bread of life, how vast an amount of delightful and invaluable religious instruction has been communicated to you, not only in a direct manner, but through those parents and christian friends who have gone before you to the eternal world. Let us not forget the load of solemn responsibility, which rests in consequence upon us, and let us no less be careful to pour out our hearts in thanksgiving unto God, for having placed us, and those who have influenced us and guided our lives, under so bright and blessed a blaze of sanctuary light.

III. In the third place we have cause for large thanksgiving *because of the measure in which God, in sovereign mercy, has here accompanied the means of grace by the power of his Holy Spirit.* As no records

of such matters appear to have been kept prior to the year 1792, we have no means of knowing, how many persons here confessed their faith previously to that time. Within the fifty-eight years since that date, the number of persons who have united with this church has been *one thousand three hundred and thirty*, of whom *four hundred and twenty-three* were received by certificate, and the remaining *nine hundred and seven* by profession of their faith. It is certain that had we a record from the first gathering of the congregation, the number would be several hundreds larger. Within ninety-four years since the regular preaching of the Gospel was begun here we have certain information of *nine marked revivals* of religion, several of them of extraordinary extensiveness and power. Many who now hear my voice cannot, and through all eternity will not forget, how graciously God has poured out his Holy Spirit among us this very year, and brought *eighty-two* souls to hope and profess their faith in the blood of the Redeemer. And all along the history of the church there has been no period of any considerable length in which God has not in the cases of individuals and of small numbers been constantly giving proof of his regenerating and merciful presence in its midst. But it is not only in the converting influences of the Holy Ghost that he has dwelt among us. He has also imparted to his preached Gospel a sanctifying, a comforting, and a supporting power. Oh! were it in my power to-day, my hearers, to call up to your view even a few of the instances in which God has here met and communed tenderly with believers in days gone by—could I reveal to you how sweetly he has often poured the balm of consolation into the wounded heart—could I bring to view some

of the many, many, peaceful and even triumphant death-scenes through which believers who once occupied the places you now fill, and who in many cases were your own ancestors and relatives—passed hence to glory, you could not help to-day sending up a gushing tribute of thanksgiving unto God, that he planted here a church of Jesus Christ, and that he has so richly given his blessed Spirit to accompany therein the ministrations of the everlasting word.

IV. In the fourth place, a review of the records of this church, is sufficient to impress any person powerfully with the conviction that *God has here faithfully remembered his covenant with believing parents.*. Most literally and truly has he shown among us that "his righteousness is unto children's children, to such as keep his covenants, and to those that remember his commandments to do them." By far the larger portion of those among the present members of this church who are natives of this town, now sit at the same communion-table where one or both of their parents sat before them, and where they lifted their hearts in prayer for the conversion of their children. There are not a few among them whose parents' parents here commemorated a Saviour's dying love; and I could name more than one whose ancestors for three or even four generations back, are known to have been communing members of this church. Blessed heir-loom! Incomparably glorious lineage! Let the children of such parents see to it that they despise not their birthright in the house of God. Let parents take by faith a firmer hold on God's unchanging covenant. And let us all to-day, bless his holy name, that notwithstanding all the sinful unbelief and-short comings of his people, he

has given us such blessed evidence that he is a covenant-keeping God.

V. In the last place, it may well be deemed a subject for thanksgiving to-day, that *God has deigned to use this church to an unusual degree* in promoting his cause and kingdom in the world. Independently of the very large number of those who have temporarily united with it by certificate, after they had set their faces towards the ministry; it has pleased God from among those who are enrolled as having entered into membership by a first profession of their faith, to raise up *sixty-three* ambassadors for Christ. Of these the larger portion still survive, and in every part of the Union, and some even in heathen lands, are toiling, not unsuccessfully, for the promotion of the Redeemer's kingdom. Some are labouring in the highest and most responsible positions in the church, and some are carrying the Gospel news to the poor and ignorant in the remote corners and waste places of Zion. Did our records go back to the first gathering of the congregation, this number would doubtless be considerably greater than that which has been named.

Besides these living messengers of God, many important influences have hence gone forth to aid in building up the kingdom of Jesus Christ. In 1811 a meeting was held in the church edifice which then stood upon this very spot; a meeting composed chiefly of those who were then members of this congregation. Out of that meeting grew the *New Jersey Bible Society*, which was, with the single exception of the Philadelphia Bible Society, the first organization of the kind in America. The active usefulness of this Society was afterwards widely felt, not only throughout our own

state, but through other states; through the Sandwich Islands; and unto even remoter heathen lands. In the year 1816 the first Colonization meeting ever held, was also held upon this spot. It was composed in great part of the resident Professors and a few prominent lay members of the congregation. At that meeting was given the first impulse to that noble cause which has already planted an independent and a flourishing Republic like a bright gem on Africa's dark bosom, and which now promises, by divine aid, to scatter the thick darkness, which as a funeral pall, has been spread over her for so many ages. Dr. Robert Finley, the zealous originator of the Colonization scheme in its present form, was the son of an aged, devout, and faithful elder of this church, and was himself here trained up and converted unto God. I hope it will not be considered as passing the limits of propriety or delicacy for me to add also, that the gallant and distinguished naval officer by whose daring genius and sagacious intrepidity the first portion of African territory was secured in treaty, was reared in this congregation, by a mother who for a quarter of a century was one of its most pious members and its brightest ornaments. Hardly a year has passed in which some pure and refreshing rills of christian charity and effort have not hence flowed forth. To speak of these in detail is of course impossible. Permit me to add this fact, that when labouring some years ago, in that great moral waste, the Pines of New Jersey, I more than once crossed the track of former pastors and other resident clergymen of Princeton, who thirty, forty, and fifty years ago, had itinerated there, having gone down, with a christian zeal and compassion which ought not to be forgotten, from this

mount of religious privilege, to preach the glad news of salvation to those who sat in comparative ignorance and poverty. And more than once in later years, has this church been permitted to send out and sustain by its contributions, teachers, colporteurs, and evangelists in the waste places of Zion. Although too, its means have never been abundant, it has never denied, or grudgingly bestowed its benefactions for any cause that seemed judicious, timely, and well-adapted to promote the cause of the Redeemer. These things are not mentioned, I pray you to remember, with a view to excite any self-complacency respecting our past works as a church. Far from it. We have been far from doing all we could; far from doing all we should have done. As in the sight of God, we have only cause for shame and confusion of face at our past unprofitableness. But they are mentioned, in order that we may not undervalue the goodness of God, and the undeserved honour he has put upon us as a church, in making use of us to accomplish such things for the glory of his name. They are mentioned in order that we may to-day be made more sensible of the weight of obligation which rests upon us, to bow down in the presence of the Most High, and offer praises and thanksgivings unto Him for ever and ever.

I have detained you for a length of time which I fear may seem to some of you altogether inexcusable. To such I can only offer in extenuation of the fault, the nature of the subject, and the extreme difficulty of compressing without making it imperfect. To some it may seem also, as if your minds had been diverted from the range of topics suited to an occasion like the present. Let me trust, however, that you will be none the more

forgetful of your ten thousand other blessings, because one particular class of them has been singled out, and brought in review before your minds. Let me trust that your emotions of thanksgiving will be none the less deep, because your minds have been taken off from a generality, which by its very greatness, confuses and obstructs the action of the mind, and directed to this single point in God's boundless goodness : his preparing for you a church, and bestowing sanctuary mercies such as you constantly and peacefully enjoy. And while you consider through how long a course of years, and by what a providential train of events, God has caused those who went before you to hand this church down to us, may we each and all be aroused to a renewed anxiety, and to an increased fidelity in our exertions, to pass it down to the generations that shall soon follow us, in such condition, that it may, by God's help, be more than ever useful in helping forward the glory of the latter day.

APPENDIX.

A.

The origin of the name of Princeton, seems to have been lost sight of altogether for many years. The following facts, ascertained after much and laborious inquiry, seem to lay the matter entirely at rest.

Until, and a little after the year 1700, under the name of Stony Brook was designated the whole district lying on the north side of that brook as far down as where it empties into the Millstone. In some of the oldest records, persons who are known to have lived on the spot now called Princeton, are spoken of as living at Stony Brook. On the 11th day of March, A. D. 1711, "*Thomas Leonard of Stony Brook*," executed a deed for 200 acres of land to "*Henry Prince of Piscataway*." The consideration or purchase-money named in the deed was £70. This land is described as being bounded by lands of Thomas Leonard, Samuel Hornor, and John Stockton. This deed was some time since discovered in the Office of the Secretary of State in Trenton, by Edward Armstrong, Esq., of Philadelphia, to whom I am indebted for my first information respecting it. It is perhaps not possible now, to locate very exactly the tract of land described. It evidently lay on the north side of the main street, and *probably* bounded the street from a point somewhere near the

drug store of Mr. James Van Deventer, for the distance of eighteen chains towards Queenston. The presumption is, that while Prince owned this piece of land, several buildings were erected on it. Certain it is, that it was from that time called "*Prince's Town*" under which form we find it spoken of in old documents and records until very near the year 1740, when it became "*Princetown*," and not many years after very generally received the more euphonious name of *Princeton*. Putting all these circumstances together it seems no longer capable of being disputed, that our ancient seat of learning received its name, not from "WILLIAM, PRINCE OF ORANGE," as some have supposed, but from "HENRY PRINCE, OF PISCATAWAY."

B.

The following Lists of the Elders and Trustees of the Church will not be without interest to many.

A List of all the Elders of Princeton (First) Church.

Names.	*Elected.*	*Ceased from office.*
Richard Longstreet,	Feb. 21, 1786,	Died about 1797.
James Hamilton,	Feb. 21, 1786,	Died 1815.
Thomas Blackwell,	Feb. 21, 1786,	Died Oct. 20, 1825.
John Johnson,	Feb. 21, 1786,	Died Oct. 16, 1800,
Isaac Snowden,	Jan. 13, 1796,	Removed from Princeton.
Daniel Agnew,	Jan. 13, 1796,	Died.
Thomas Wiggins, M. D.,	March 3, 1792,	Died Nov. 14, 1804.
James Finley, (Sen.)	March 3, 1792,	Removed to Basking Ridge.
Prof. William Thompson,	1805,	Died 1813.
John Van Cleve, M. D.,	1805,	Died Dec. 24, 1826.
Peter Updike,	1805,	Died June 18, 1818.
Capt. James Moore,	1807,	Died Nov. 29, 1832.
Zebulon Morford,	1807,	Died April 2, 1841.
Francis D. Janvier,	1807,	Died March 1, 1824,
Samuel Bayard,	1807,	Died May 12, 1840.
John Davison,	1807,	Removed from Princeton.
John S. Wilson,	March 31, 1821,	Died Oct. 11, 1836.
Ralph Lane,	March 31, 1821,	
Prof. Robert B. Patton,	Dec. 29, 1826,	Removed, 1835.
John C. Schenck,	Dec. 29, 1826,	Died June 25, 1846.
John Lowrey,	July 14, 1826,	Died, Jan. 19, 1845.
Jacob Lane,	July 14, 1826,	
Robert Voorhees,	April 27, 1835,	Died, June 18, 1838.
Daniel Bowne,	April 27, 1835,	
Prof. Stephen Alexander,	August, 1840,	
John V. Talmage,	August, 1840,	Removed to N. York, 1844.
Isaac Baker,	June 25, 1845,	
Joseph H. Davis,	June 25, 1845	Removed to N. York, 1848.

C

List of the Trustees of Princeton (First) Church.

Names.	*Elected.*	*Ceased from Office.*
Richard Longstreet,	May 25, 1786,	Died about 1797.
Robert Stockton,	May 25, 1786,	Died, April 23, 1805.
Capt. John Little,	May 25, 1786,	Died, Sept. 6, 1794.
Enos Kelsey,	May 25, 1786,	Resigned, 1804.
Capt. James Moore,	May 25, 1786,	Resigned, Sept. 5, 1831,
Isaac Anderson,	May 25, 1786,	Died, 1807
Col. William Scudder,	May 25, 1786,	Died, 1793.
James Hamilton,	May 20, 1793,	Died, 1815.
Thomas Wiggins, M. D.	Nov. 15, 1794,	Died, Nov. 14, 1804.
John Harrison,	Jan. 13, 1796,	Died, Oct. 26, 1816.
Col. Erkurius Beatty,	Feb. 20, 1804,	Died, Feb. 3, 1823.
Richard Stockton, L.L. D.,	Jan. 2, 1805,	Died, March 7, 1828.
Ebenezer Stockton, M. D.,	Sept. 10, 1805,	Resigned Oct. 29, 1835.
Samuel Bayard, Esq.,	Dec. 15, 1807,	Resigned, May 7, 1838.
Robert Voorhees,	Nov. 25, 1815,	Resigned, Feb. 11, 1837.
John Van Cleve, M. D.,	Dec. 7, 1816,	Resigned, Oct. 29, 1823.
John C. Schenck,	July 26, 1823,	Resigned, Sept. 5, 1831.
John S. Wilson,	Jan. 9, 1826,	Resigned, Sept. 5, 1831,
James S. Green, Esq.,	Jan. 9, 1826,	Resigned, Sept. 5, 1831.
John Gulick,	Jan. 9, 1826,	Resigned, Sept. 5, 1831.
Charles M. Campbell,	Sept. 5, 1831,	Resigned, 1835.
Peter Bogart,	Sept. 5, 1831,	Resigned, Sept. 3, 1832.
Thomas White,	Sept. 5, 1831,	Resigned, July 27, 1837.
Henry Clow,	Sept. 5, 1831,	Resigned, 1833.
John Van Doren,	Jan. 14, 1834,	Resigned, June 24, 1839.
John Lowrey,	Oct. 8, 1835,	Resigned, 1836.
Alfred A. Woodhull, M. D.,	Oct. 8, 1835,	Died Oct. 5, 1836.
William R. Murphy,	Oct. 8, 1835,	Resigned Oct. 8, 1836.
George M. Maclean, M. D.,	Oct. 8, 1836,	Resigned, Dec. 3, 1838
James Van Deventer,	Oct. 8, 1836,	Resigned, Aug. 3, 1846.

Prof. Albert B. Dod, D.D.,	Oct. 8, 1836,	Died Nov. 19, 1845.
E. C. Wines,	Feb. 22, 1837,	Resigned May 7, 1838.
Samuel A. Lawrence,	Aug. 5, 1837,	Resigned Dec. 3, 1838.
David N. Bogart, Esq.,	May 7, 1838,	Died May 5, 1844.
Alexander M. Cumming,	May 7, 1838,	Resigned Aug. 3, 1846.
R. R. Ross,	Jan. 17, 1839,	Resigned Feb 12, 1844.
John Bogart,	Jan. 17, 1839,	Resigned March 29, 1842
George T. Olmsted,	June 24, 1839,	Resigned July 10, 1846.
A. J. Dumont,	March 29, 1842,	Resigned Feb. 12, 1843.
John Davison,	Feb. 12, 1843,	Resigned Aug. 3, 1846,
Philip Hendrickson,	Feb. 12, 1843,	Resigned July 9, 1846.
Peter I. Voorhees,	July 1, 1843,	Resigned Aug. 3, 1846.
Capt. Thos. Crabbe, U. S. N.,	Dec. 22, 1845,	
Prof. Joseph Henry, L.L. D.,	July 30, 1846,	Resigned July 25, 1848.
J. S. Schanck, M. D.,	July 30, 1846,	
Joseph H. Davis,	Aug. 3, 1846,	Resigned Feb. 12, 1849.
William Gulick,	Aug. 3, 1846,	
John T. Robinson,	Aug. 3, 1846,	Resigned July 25, 1848.
N. L. Berrien,	Aug. 3, 1846,	Died Aug. 10, 1846.
Peter V. Degraw,	Aug. 3, 1846,	
John F. Hageman, Esq.,	Aug. 3, 1846,	
A. Van Duyn,	Aug. 3, 1846,	
Isaac Baker,	Feb. 12, 1849,	

D.

The present officers of the church are:

Pastor.

WILLIAM EDWARD SCHENCK.

Ruling Elders.

RALPH LANE,
JACOB W. LANE,
DANIEL BOWNE,
PROF. STEPHEN ALEXANDER.
ISAAC BAKER.

Trustees,

J. S. SCHANCK, M.D., *President,*
WILLIAM GULICK,
CAPT. THOMAS CRABBE, U. S. N.,
P. V. DEGRAW,
JOHN F. HAGEMAN, ESQ.,
A. VANDUYN,
ISAAC BAKER.

Treasurer,

JAMES S. GREEN. ESQ.

Immortality of Man.

A

DISCOURSE

DELIVERED IN CHRIST CHURCH, HARTFORD,

ON THE EVENING OF EASTER, 1852.

BY THE REV. THOMAS M. CLARK, D. D.

HARTFORD:
PRESS OF CASE, TIFFANY AND COMPANY.
1852.

DISCOURSE.

I. Corinthians xv: 53. This mortal must put on immortality.

To affirm that there is any general and positive unbelief in the community as to the immortality of man, would be to make an assertion, which we could not readily prove. But, if we should say that, in many minds, there is no such clear and firm belief in this fact, as to exert a modifying and controlling influence on the life and character; it is an affirmation, which a single glance at society will suffice to demonstrate. If any individual were assured that, on reaching a certain age, he would then be elevated to a new and important station, where he would be surrounded by peculiar responsibilities, called to the discharge of the most eminent duties, and loaded with the highest honors: do you think that he would make no preparation for that great event, that he would take no time to qualify himself for such a lofty post? Would he not adjust all his previous occupations, his business, his studies, and his thoughts, with direct and constant reference to his future elevation? So, if men believed in their immortal existence as a certainty, as a reality; if it stood before their vision as a *fact;* why should they say so little about it? why should it enter so little, as a vital element, into the processes of daily life? why

should the affairs of this world be conducted with so little reference to it? why should men grasp so recklessly at the pleasure of the hour, utterly regardless of the eternal consequence? Perhaps they do not actually disbelieve in the future state; but they have no belief, which is of any practical value; the future is shadowy, undefined, unreal, altogether unlike the present, which is tangible, practical and real.

What are some of the causes of skepticism as to man's future existence?

The absurd philosophy, which recognizes no essential distinction between the soul and body, and represents all the wonderful operations of the mind as only the attributes of a certain form of organized matter,—the nervous tissue developing thought as combustion is supposed to produce heat,—can never attain any general hold upon the community. Against this gross materialism, all our higher instincts rise in rebellion. Even in respect of the vegetable and the brute, we see at once that there must be a life-principle, flowing from the primal source of all life,—a power, lying back of the mere organization to give it form; a power, not *evolved* by chemistry or dynamics, but forcing the laws of matter to subserve its purpose. And to say that the brain itself can think, confuses our intuitive conceptions, and would reverse all our primitive ideas, if it did not begin with annihilating them. But, without any theory on the subject, men see that there is a degree of dependence in which the body holds the spirit: the mind is feeble and immature, while the body is immature and undeveloped; the soul may be reduced to temporary unconsciousness by mechanical or chemical impression made upon the nerves or the brain; as the body decays in old

age, the mind generally becomes proportionably enfeebled; and when in death, all corporeal vitality is extinguished,—the terrible question intrudes itself, why are not the mental activities now *extinct?*

Is there any thing, in all this, to weaken our belief in the continued existence of the soul, after the body has returned to dust? What is the relation of the body to the soul? In one sense, the body is a mere piece of mechanism, which in our present imperfect state, the spirit uses for the execution of its purposes: the arm, for instance, is a lever,—the muscles are the cords which move it, and through the nerves, what we call the will,—which is only the soul acting,—regulates their contraction and extension; so that when I overcome the natural law of gravity by lifting a weight, it is really my soul, and not my body which lifts it. Now the power of the soul to act, through this material organization, depends of course upon the condition of that organization; just as the action of an engine depends upon the proper disposition of its various wheels, upon the strength of the material of which they are composed, and the due connection of its several parts, as well as upon the quality and degree of the motive power. This motive power is however, in itself, an independent thing, and exists as such, whether the mechanism, through which and upon which it acts, be disarranged or not; and even the destruction of the latter does not affect the former. The soul of man is the motive power, the real entity: its present *development* depends upon the condition of the physical organism, but not its existence. And although its decay generally seems to be correspondent with that of the body, if, in one solitary instance, we can establish an exception to this general rule, it

is sufficient for our argument. Now it is a noticeable fact that aged persons, who resolutely resist the natural inertia of old age, and continue to cultivate their mental powers, do often retain all their keenness of perception, their vivacity of thought, and their soundness of judgment, long after the body has become a total wreck: the soul, by its own inherent energy, triumphs over the decaying structure, which it inhabits, and only seems to need a better mechanism, to achieve nobler works than it ever did before.

There is an opposite extreme of immaterialism, which also tends to weaken our belief in a future state of existence. It regards the mind only as a series of processes or thoughts, and as, under certain conditions, these may be temporarily interrupted,—so far as we are conscious, actually cease to be,—it is inferred, that they may cease permanently, which is equivalent to our annihilation. Now we should remember that there is a spiritual substance, a real entity, underlying this process of thought; which though it cannot be felt, or seen, or weighed, by any instruments now at our command, is just as much a substance, a reality, an actual thing, as the outward body. "There is a natural body, and there is a spiritual *body*." It is this spiritual organism, which sees and hears and feels, which suffers and enjoys, which thinks and wills and executes; which is, in short, *the real man*. As perfect a picture may be formed upon the retina of the eye, after death as before; as complete a vibration produced upon the drum of the ear; but nothing is seen or heard, because the man has gone, and these instruments are of no further service. The fact, that the mind can recall sights and sounds, when no impression is made upon the

senses, in the darkness and stillness of midnight, is conclusive on this point. I once asked a person, who, for nearly twenty years, had been cut off from all communication with the outward world through the sense of sight and almost entirely through that of hearing, what resources she had to fill up the hours of existence, and she replied, "I live over the past." There was food for much thought in this answer.

When we say that the soul is immaterial, all that we mean is that it is not formed of such material as is cognizable by our senses. It does not follow that it is an abstraction; a mere thinking principle incapable of being bounded by space and therefore incapable of locality; it is the essential substance of man, about which the corporeal structure forms itself; to be dispensed with and laid aside, when it is no longer serviceable.

Another cause of skepticism, as to the fact of immortality, grows out of the vague, shadowy and unreal views which are entertained of the future state. There are few minds, in which the fact of death is not, to some extent, connected with the idea of extinction: so that it is very common to say of one who has left the earth, "he is no more." Not that it is believed the individual has actually ceased to be, is annihilated; but it is felt that his completeness is impaired,—he has become a shade, an object of awe and dread, a ghostly and supernatural being, a species of elementary soul, which when it dropped the body, lost, in great part, the tastes and affections and mental habitudes, which belonged to it, as a man. It is a very common impression that death instantaneously transforms the whole moral and intellectual being, to that extent that we can hardly see how our identity

is to be preserved, or how there can be any variety of character in the spirit world. The moment he passes the threshold of eternity, it is supposed that the man becomes another kind of being, instantly receiving by intuition all the fullness of knowledge, springing at a leap to the very summit of spiritual excellence, and all this in entire independence of any intellectual and moral processes, analogous to what we are subjected to on earth. That wonderful combination of tastes and affections and sympathies, which here constitutes our interior being, is thought to be reduced at once to a sort of elementary unity: the harmonious mingling of various cords subsides into a monotonous unison. Our multiform activities relapse into passive and eternal repose; we float in the ether like clouds, instead of working like men: we become receptacles of supermundane happiness, instead of agents for the general increase of happiness: objects of Divine complacency, instead of actors in the Divine employ. No wonder that such an air of unreality thrown over the future has induced skepticism as to the existence of the future. We know indeed but little of the outward conditions, of the precise employments, of the modes of thought, of the culture of the affections, pertaining to the heavenly state: as the little child has no distinct conception of the excitements, the struggles, and the profound experiences which belong to man's maturity. But we may infer enough from revelation and from the analogies of nature to satisfy us that the essential laws of our being are eternal, and vary only according to the outward condition of existence and the degree of our development; that the elementary qualities of our nature are also eternal, and can no more be annihilated than that nature it-

self; that we must therefore carry with us into eternity, whatever by culture and habit, have become the dominant tastes, affinities, desires and thoughts, here on earth; in a word, that the character, intellectual, moral and spiritual which we have cherished up to the hour of our departure, accompanies us to the regions of the future. Do you fully apprehend this fact? You carried into your maturity the habits of your youth: are you ready to carry into eternity the character which you have now matured?

There is one thing further which induces skepticism as to the truth of our immortality; and that is a low moral state, or exclusive devotion to the things of time and sense. This earthly life incapacitates its subject for the apprehension of the style of argument, by which the certainty of a future existence is authenticated: he requires sensible demonstration, in order to his belief,—he has never seen a spirit, and therefore he does not believe in the existence of such a being. He has unbounded confidence in the evidence of his senses, and but little faith in any thing else. Still further, he may not wish to believe in a future state: he would be glad, if the present life were without end; but inasmuch as it must end, and that is the end of all in which he takes any delight, he has no interest in believing that there is any thing beyond. It is possible that he may not be simply indifferent as to the existence of another state of being; he may strongly desire that there shall be no such future, fearing that it may bring with it some dreadful recompense. But the more general effect of extreme sensuality is to divert the thoughts from the future altogether; it is a subject for which the imbruted mind has no affinity, so that the man neither believes nor

disbelieves, but reposes in a state of stupid indifference. Such men never look upward at all; but, like the brutes, their gaze is always earthward, groping about for something to gratify their appetites. It is not worth while, however, to dwell upon their condition, because they are not the sort of persons, who would be likely to take any interest in such a discussion as the present.

In passing now to our positive argument in favor of man's immortality, we are obliged to waive all proof from revelation, because a firm belief in revelation renders all argument superfluous; and it is our present purpose to present an independent demonstration, confirmatory of the declarations of Scripture.

1. We infer the immortality of man, from the fact that he is competent to conceive of his own immortality. As man is the only creature on the earth, aware of its own mortality and troubled with the fear of death, so he is the only creature capable of conceiving of any other state of existence. I consider this argument, simple as it may seem, to be perfectly conclusive. The conceptions of all beings are limited by the actualities within their reach: to suppose an exception in the case before us is to argue against all the analogies of nature. Where does the conception of immortality come from, if there be no reality answering to it? Why is it implanted in our nature? What sort of a being must that be, which can conceive of its own immortality, and yet be liable, at any moment, to be put out of existence by a puff of noxious air?

Our argument is strengthened when we consider that this conception becomes an aspiration, a desire, the strongest wish of our nature; so dominant and

all-controlling, that if it were made certain to us that our personal existence would ever cease, even though our annihilation were to be deferred for myriads of ages, the prospect of that future day when we should cease to be, would turn every elevated pleasure into agony. Now what does this wish signify? Is it based upon nothing? Is it implanted in our minds, only to keep us in order during the few years of our mortal life? Is our Creator mocking us with a chimera? Then let me believe that there is no God, for it is better to have no opinion of God, than to suppose Him to be the Author of such a stupendous falsehood.

Our argument is still further strengthened by observing that belief in man's immortality, in some form or other, is, and always has been universal. It is an instinct of humanity, independent of argument, and going before education. Neither the savage or the child ever thinks of any final termination of his existence. Now there is nothing finite so infallible as instinct; and to suppose an instinct pointing toward a nonentity, is as absurd as to suppose a cause without an effect. The philosopher who should pretend to discover such an anomaly, any where else in the kingdom of nature, would be sent to a mad-house. When the French people wrote over the gate of their cemeteries, "Death is an eternal sleep!" the French people were insane, and their country was a Bedlam.

> "'Tis immortality deciphers man,
> And opens all the mysteries of his make.
> Without it, half his instincts are a riddle,
> Without it, all his virtues are a dream."

2. Our second argument is this: the soul, the mind, the life-principle, is a *power;* the body is only a *form*

or a structure. All powers are eternal: all forms are temporal. Or, as it is expressed by an Apostle, "The things which are seen are temporal; the things which are not seen are eternal." The form is always subservient to the power, takes its shape from the power, acts under its control, and falls to pieces when it is withdrawn. Forms are mere aggregations of different particles of matter, drawn together by the vital principle, but they do not evolve that principle. Therefore that principle is not dependent upon them: for it must have existed before the forms, in order to shape them, and consequently may exist after them. Here we encounter an objection: it is said, trees and brutes are formed by the indwelling of a life-principle; when the tree falls and the brute dies, that power or principle returns back to the primal source of power or life, is there reabsorbed and lost sight of: why may it not be so, with the vital principle of man? I answer, because the consciousness of individuality is of the very essence of the human soul: man is a person, complete in himself: a self-moved power: so that we get our idea of the personality of the Infinite only from the reflection of God in that being, who is declared to have been made in His very image. There is nothing lost, when we think of the life-principle of the tree as reabsorbed in the Great Creative power: but when the individuality of man is lost, the man himself ceases to exist.

The point to which I wish to direct you is this: man is an individual power, and his body is merely a piece of mechanism, developed by this power, and then used like any other piece of machinery. And the fact that one, who has lived for eighty years on the earth, has actually changed the whole substance

of his bodily frame some five or six times over, conclusively proves that the body is not the man; for our identity is in no way affected by these corporeal changes. You will next observe that the power is the reality, the form is only the accident: now if you suppose that the soul ceases to exist, when the body decays, you place the accident above the reality. For there is no real destruction even in the decay of the body, it is simply decomposed, that is, its particles seek again those natural affinities which were arrested by the superior power of the life-principle acting upon them: but if then the soul ceases to exist, there must be a positive act of annihilation, put forth by Him who originally created the soul; for it requires the same Omnipotence to annihilate, that it does to create. If I have succeeded in making this argument intelligible, I think that you must allow it to be conclusive.

3. In the third place, we would argue, in favor of man's immortality, from the fact, that, if there be no future existence in store for him, all the analogies of nature are violated in this respect,—the process of his development is prematurely arrested, and he is cut off in an unfinished state. All other living organisms, vegetable and animal, with which we are familiar, as a general rule, fulfill their vocation, develop all the powers of which they are capable, complete the purpose of their existence, before they pass out of being. If man is mortal, he is a solitary exception. Now you will observe what havoc it makes with the first principles of reasoning, to suppose him mortal. Induction is the law of all reasoning, and of all increase of knowledge: that is, we infer from what we know something which we did not know before. It is thus that we find out that there is a God: we infer a Designer from the ap-

pearances of design. Now if the inspection of a watch shows that it must have had an intelligent maker, it also indicates just as surely a certain specific purpose to be accomplished by its mechanism. So, by the inspection of nature, we reason back till we find a God, who is the Author of nature, and then forward till we detect certain special purposes to be accomplished by all the arrangements of nature. The branch of a tree is evidently constructed to develop leaves and buds, the bud has wrapped up in it the germ of the flower, the flower gradually expands into full beauty, the leaves of the flower drop off, the petals wither, and the germ of the fruit appears, the fruit gradually becomes perfected, till at last it hangs in rich clusters from the bough, and we find out the final purpose for which this tree was created. Now, suppose that, in the case of any one class of trees, this process of germination were invariably arrested in some stage of its advancement; there appears to be a perfect bud, but it never becomes a flower, or there is a perfect flower holding the germ of a seed, but the seed never matures: it would be called a freak of nature; there are the marks of elaborate design, of careful contrivance, which come to nothing: an apparent waste of creative wisdom. If man is not immortal, he is a freak of nature; for he always perishes, immature, undeveloped, the evident design of his existence unfulfilled. He acquires knowledge, which turns out to be useless; he practices a discipline, which results in no substantial benefit; he cherishes aspirations, which are only doomed to disappointment; he seems to be made for immortal ends, while really his destiny is to eat and drink and sleep and die. Do you believe this? Many men act as if they believed it, because

they cultivate those propensities by which we have affinity with the brute, with so much greater assiduity than they do those powers by which we have affinity with the angels: but does your reason approve of their habits, or of the creed to which those habits point? Do you believe that this young man, who has wrestled with sin so sturdily, and done violence to the passions of his nature, and disciplined himself for such noble deeds, and stored his mind with precious knowledge, and cultivated the loftiest tastes, and has learned to love God with all his heart and his neighbor as himself, so that his conversation is in heaven even while his foot is on the earth, is liable at any moment by the prick of a needle to be converted into a handful of insensate earth? Do you believe this? Then away with you! Go out from the society of men and herd with the beasts that perish. That is where the law of your being would seem to place you. Do you think that all the great and the good who have ever lived, those noble men whose very memory here is immortal, prophets, apostles, patriots, philosophers; those men who gave their bodies to be burned to save the world, who counted not even their lives dear unto them for the sake of others, whose voice once shook the world and echoes still through all the generations, that they are now nothing but dust? Can you stand by the bedside of one, whom you have loved dearer than your own soul, and see his spirit kindling brighter and brighter as the hour of dissolution draws near, hear from his lips words of profoundest thought and intensest affection, and believe that in the instant that his heart ceases to beat, the being himself is extinct? Is that piece of quiet earth that is left you, and which you hasten to remove

from your sight, all that now exists of him you loved? Is that the man? Was it that which wove the spell of affection around your soul? Was it that which gave forth such lofty thoughts? Was it that which soared up so near to God, and is now to be returned to earth? O, if I thought this; if I thought that all those dear, departed ones, whose death has only made them live more vitally in my heart, had ceased to have a conscious being, and that the same fate is hereafter in reserve for me, I would say, let the blow fall upon me now, this very instant, that I may not any longer live to anticipate my annihilation!

4. We derive a fourth argument in proof of the immortality of man from this consideration,—if he be mortal, it is impossible to conceive of any adequate object, to be attained by the creation of the world. Looking through the dominion of nature, we observe this general law,—every thing that exists appears to subserve the purpose of some other thing superior to it. Man being at the head of terrestrial things, the mineral, the vegetable and the animal kingdoms all minister to his necessities: they exist primarily for his benefit. Now for what does he exist? Is it for any thing which terminates with this short life? Then has there been a most elaborate arrangement for a most insufficient end. So far as his bodily structure is concerned, he is one of the frailest of all mortal things. The crystal outlasts a thousand, yea, millions of human generations: the tree which man plants, may throw its grateful shade over descendants who have lost the knowledge of his existence: the bird and the beast may be young, when man is old. And then, what is there, which he can accomplish during his threescore years on earth, worthy of all the pains

which have been taken to provide for his existence? Can any sane man believe that God made the world and all things in it, for man; and then made man for nothing? What strange conclusions follow from such a creed as this! I do not wonder that disbelief in man's immortality goes hand in hand with disbelief in a God.

5. There is one further argument in confirmation of our immortality, to which I need to allude but briefly, as it has been so often and so ably set forth by others: to suppose that man is mortal destroys the whole structure of an equitable moral government. Looking at this life as the sum of human existence, there are difficulties in the providential allotment of happiness and suffering, which are altogether insolvable. The strange disproportion in the condition of the different classes in society; the misery in which the innocent are involved by the sins of others; the want of any equitable adjustment of happiness, in accordance with personal desert; the sufferings endured by sinless infants; the triumphs of fraud; the persecutions of the righteous; all these things would confound us, if we regarded this life other than as the mere childhood of our being. The sense of justice, which is one of the primitive elements of our being, demands a future life. There are numberless instances, in which the mind instinctively reverts to the court of heaven, as the final tribunal, the last court of appeal, to make all things right. This is, in itself, a foreshadowing of immortality. While, in the physical world, we can perceive a perfect adjustment everywhere, in the moral world, it is not so. But is it not the same God, who orders both? Is the Divine plan in the one case so perfect, and in the other, so imperfect? What is the basis of

this consciousness which I have, of my own moral accountability? It is the conviction of God's infallible justice. Am I deceived by this consciousness? Can I reason myself out of it? No more than I can out of the consciousness of my own existence. Then there must be an immortality!

I have now closed my argument, and would be glad, if time allowed, to pass to the survey of another most interesting question, what are the conditions of our future existence? But as it is, I can only allude to one or two general points, and then leave the subject to your individual reflection.

1. In the first place, provision will undoubtedly be made hereafter for the culture and the exercise of all the intellectual and moral faculties of our nature. Heaven will not be a monotony. All which belongs to our nature, that is not sensual and sinful, will there find free scope for its development. Nothing then which we here learn, is lost. No elevated taste is cultivated in vain. No healthy affection withers under the touch of death. There are strains of melody, and sights of beauty, and holy friendships, in the spiritual world. Every thing which God has made on earth, and which man has left untouched by sin, is only a symbol of something grander and more resplendent in reserve for the holy hereafter. What music will be heard in heaven! What prospects will charm the eye! What thoughts will be uttered there! What emotions will be enkindled there! What variety of employments, and yet nothing servile, nothing selfish! How is it then that we shrink from the future? Why does eternity come before us, as a cold, blank void: a sea, without a shore, moaning and groaning under a starless sky, where the soul

floats like a helmless wreck, solitary and despairing? Because there is a stain of corruption on the soul, which needs to be washed out: because the sense of sin makes us afraid.

2. In the second place, we observe that to the righteous, the future will be a state of constant and unending progress. The law of this progress may be essentially the same as it is now, only it will operate under greatly improved conditions. We shall never reach a point, where we shall stop and make no further advance; for then there would lie before us an eternity without occupation. All mortal creatures are capable only of a limited improvement, because theirs is a limited existence: man must advance forever, because he lives forever. The time will no doubt come, when we shall look back upon all that we have acquired and done in this world, as we now regard the experiences of our earliest infancy, and we shall wonder that we then thought ourselves so wise.

3. And, finally, our future destiny will be in precise accordance to our deserts and character: we shall reap what we have sown. We shall begin our life hereafter, as we close it here. There is no such thing as separating the man from his character, and there is no such thing as separating the character from the destiny.

What a tremendous appeal therefore, sounds from the other world, to those who are living in sin, and alienated from their God! Why does it not drive us all, to instant faith and penitence? To the cross, that you may learn how to be rid of your sin! To the cross, that you may learn the true meaning of self-sacrifice! To the cross, that you may learn the evil

of sin! Go and sit for a while at the feet of Jesus, and he will make you wise unto salvation!

"O, listen, man!
A voice within us speaks the startling word,
'Man, thou shalt never die!' Celestial voices
Hymn it around our souls; according harps,
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality!"

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